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## The Reviews.

### POLITICAL.

#### HOW BRITISH COLONIES GOT RESPONSIBLE GOVERNMENT.

C. GAVAN DUFFY.

*Contemporary Review, London, May.*

HUMAN perversity can scarcely furnish a chapter more marvellous, more grotesque, or more humiliating than the story of the way in which British colonies have obtained the liberty which they enjoy. "The King is the legislator of the Colonies," was the peremptory dictum of the prerogative lawyers. The earlier colonies were regarded by the sovereigns of England rather as part of their own domains than as subject to the jurisdiction of the State. Down to the reign of George III. the doctrine prevailed that colonies existed for the benefit not of colonists, but of the mother country. Colonists were compelled to send their raw material to English markets alone, where they must also purchase their manufactured goods, and then carry them home in English bottoms; even Ireland and Scotland were included in the foreign countries with which colonies were forbidden to trade.

The declaration by the House of Commons (1755) that "the claim of right in a Colonial Assembly to raise and apply public

money, by its own act alone, is derogatory to the Crown and to the rights of the people of Great Britain," was followed by the struggle between the American Colonies and the Mother Country and cost a hundred million sterling, which still remains as a debt to burden Great Britain.

How was the lesson used in the government of Canada, whose citizens had remained true to the British Crown? For a dozen years or so (after the American Revolution) nothing was done for the rights of Canadians, but when war became imminent between England and France, Pitt bestowed, with great precipitation, a constitution on the colony.

The revenues derived from duties on trade were expended, in violation of the Magna Charta, under the direction of the Lords of the Treasury in London, and the custom was continued for a half century after the right had been renounced in favor of the colonies in arms. But an important step was gained, in colonial liberty, through the contests which this course naturally provoked.

The first demand for control over the public purse was met by sending the leaders to jail; but in view of an annual deficit made up by a grant from England, and the offer by the Canadian Legislature of a colonial tax, a concession from the Home Government permitted them to vote their own supplies. The Canadians now coming to understand their rights, gained a little from time to time by persistent and judicious pressure.

After the war with the United States in 1812, their continued complaints secured, in 1828, a Select Committee on Canadian Affairs, which recommended that the whole revenue of the colony should be placed under the control of the Assembly, and that a more impartial, conciliatory, and constitutional system of government should be adopted.

Following the French Revolution of 1830 men were moved with a passion to abate abuses everywhere, and when the condition of Canada was looked into, it was found that in the Upper Province all authority was invested in Legislative Councillors nominated by the Crown; that they controlled the Supreme Court and all the functionaries; that they maintained high salaries and improvident expenditures (in a single instance a million acres having been made over to a London company); that various abuses had grown to oppressive proportions; that Quakers and other Dissenters were subject to penalties; that extraordinary privileges had been conferred upon the Church Establishment; that the whole people were taxed by a prohibition against their purchase of necessary articles in the cheapest European or American markets, and the public lands were squandered in jobs and favoritism.

Meanwhile, a clearer notion of what constitutes responsible government began to prevail in Canada. A Parliament having been granted they looked for the fruits which parliamentary liberty implied. The attitude in Lower Canada was peculiarly menacing to the Mother Country, and it was made plain even in Downing Street that measures must be taken to pacify the colonies, whose demands were: 1. An elective Legislative Council. 2. An Executive Council responsible to public opinion. 3. The control of the provincial revenue to be lodged in the provincial Legislature. 4. The British Parliament and the Colonial Office to cease their interference in the internal affairs of Canada.

Then followed a series of agitations and disturbances; the demands of governors were resisted; supplies were withheld; meetings were called and resolutions adopted to consume no articles which contributed to revenue about to be illegally seized; confusion increased; arrests were resisted and a partial insurrection breaking out, was quelled in blood, and in the Upper Province the sons of fathers who had lost their

fortunes in their allegiance to England flew to arms; but from that hour speedy and sweeping reform became inevitable.

Other colonies followed in their demands; Newfoundland refusing supplies until grievances were redressed; Nova Scotia and Prince Edward's Island demanding an Elective Council. Agitation and opposition continued until, under Governor-General, Lord Durham, the principle was recognized that those who are fit to make the laws must be entrusted to administer them, and this principle is the basis of colonial liberty to-day. Lord Durham's report to the Queen is one of the most remarkable papers connected with colonial history, advising the union of the two provinces under one legislature, and recognizing the justice of nearly all the claims the Canadians had put forward.

The policy of a despotic management of the colonies was relinquished, however, only by degrees, and in the face of stern protest and stubborn opposition, until in 1847 the Government conceded, through Earl Grey, that "it is neither possible nor desirable to carry on the government of any British provinces in North America in opposition to the opinion of the colonists." And now, at length, all that Canada ever asked was conceded, and responsible government was formally adopted, resulting in strengthening the bond of union between Canada and the Mother Country. The same general results followed in the other North American Colonies.

The narrative now passes to Australia. The contest in Canada, which was long at an end, might have taught the Imperial Government the policy suitable to Australia; but experience seems to have existed for them in vain. When a difficulty arose in one hemisphere, which had already perplexed and in the end overwhelmed them in another, they encountered it like aborigines, as if such a phenomenon were unheard of. New South Wales had the question of responsible government to fight over again, as if Canada had never existed. It would be to their detriment, they were assured, to grant them the local patronage of the Colony. The Colonists of New South Wales respectfully but determinedly demanded that "all that was necessary to place them on a perfect equality with their fellow-subjects at home should be conceded to them and to their posterity at once and forever."

The Colonial Office being slow to move, the Colonists (1853) were willing to wait no longer, and having resolved in their Legislative Council that the House would not vote estimates for another year until a satisfactory answer were made to their demand for responsible government, they were successful in obtaining all that their most prudent statesmen had demanded.

Port Phillip, (New South Wales), since famous as the colony of Victoria, passed through a similar experience in its struggle for a separate responsible government.

It might be inferred from the foregoing that the permanent officers of the Colonial Department, in whose hands the threads of policy must always rest, were weak and incapable.

#### CITIZENSHIP OF THE UNITED STATES.

IRVING B. RICHMAN,

*Political Science Quarterly, New York, March.*

ANY discussion of United States citizenship naturally falls into two parts corresponding to two historical periods: the first extending from the adoption of the Constitution of the United States to the ratification of the Fourteenth Amendment; and the second, from the ratification of said Amendment to the present. During the early part of the first period citizenship was a theme not widely canvassed, for, in the first place, citizenship of the several commonwealths was then a subject relatively of much greater importance. Little anxiety was felt for the maintenance of the privileges and immunities of citizenship of the United States, provided those of citizen-

ship of the several commonwealths were maintained. In the second place, citizenship of the United States, as independent of the several commonwealths, was hardly admitted, and the Constitution contained no definition of it, but that in some sense, a citizenship of the United States existed, was nevertheless apparent from the words of the Constitution itself.

Concerning citizenship of the United States, Story wrote: "It has always been well understood among jurists in this country that the citizens of each State constitute the body politic of each community, called the people of the States; and that the citizens of each State in the Union are *ipso facto* citizens of the United States." Here this question rested for forty years, but about 1830 sprung up a more energetic discussion of the subject connected with the great questions of the Nature of the Union and State Rights. Mr. Justice Curtis, of the Supreme Court of the United States, held the following view: "The Constitution having recognized the rule that persons born within the several States are citizens of the United States, one of four things must be true:

"1. That the Constitution itself has described what native born persons shall or shall not be citizens of the United States; or

"2. That it has empowered Congress to do so; or

"3. That all free persons born within the several States are citizens of the United States; or

"4. That it is left to each State to determine what free persons born within its limits shall be citizens of such State and thereby be citizens of the United States. . . . The last of these alternatives, in my judgment, contains the truth."

Mr. Calhoun and Mr. Curtis agreed that the power of Congress, under the Constitution, "to establish a uniform rule of naturalization," was simply the power "to remove the disabilities of foreign birth;" the several commonwealths being at perfect liberty to determine, in every instance, whether or not the individual from whom such disabilities had been removed, should become a citizen. But, according to Chief-Justice Marshall's view, naturalization by the United States and residence within a State were, of themselves, sufficient to make the naturalized person a citizen of any one of the several States. These views of Curtis and Marshall revealed the irreconcilable difference between the advocates of State Rights and their opponents on the question of citizenship of the United States.

The arguments of that class who held that the negro could not acquire citizenship through the simple removal of the disability of slavery, reënforced by those who did not regard the negro as in a situation to be naturalized, led to the insertion in the Fourteenth Amendment of a clause declaring who are citizens of the United States.

II. By the adoption of the Fourteenth Amendment two points were placed beyond controversy: (1) That citizenship of the United States depends in no way upon citizenship in any State or Territory, but merely upon birth in the United States, coupled with subjection to the jurisdiction thereof, or upon naturalization. (2) That the negro is a citizen of the United States. But questions arise as to the status of certain Indians, and of children born abroad of parents who are citizens of the United States.

The question whether or not the language of the Amendment defining citizenship is to be construed literally and strictly, remains, as yet, to be determined. The United States Supreme Court has not pronounced upon it, and meanwhile opinions differ. While the common law holds that all children born abroad are citizens of the United States, if their fathers were at the time citizens, such children would not now be citizens if the Fourteenth Amendment is held to furnish an exhaustive and comprehensive definition of citizenship. A strict construction of the Amendment would put the Constitution at variance with the principles both of the common law and of international law upon this subject.

The stress laid by the Supreme Court in the Slaughter House cases, upon the distinct and separate character of citizenship of the United States and citizenship of a State, suggests a query not raised or considered in those cases, viz.: Recognizing it as a fact that a person can be a citizen of the United States and at the same time not be a citizen of a State, is the converse of the proposition true? Can a person be a citizen of a State and at the same time not be a citizen of the United States? In other words, is it true necessarily, that a citizen of a State is *ipso facto* a citizen of the United States? Is it not possible for a State to naturalize an alien to the extent of its own exclusive jurisdiction? If so, he would be a citizen of that State, yet not a citizen of the United States, for he could only become the latter by complying with the requirements of some uniform rule of naturalization prescribed by the United States.

The great weight of (judicial) opinion is to the effect that citizenship of the United States was not created but simply declared by the Fourteenth Amendment.

In conclusion, it may be observed that doubtless there never has been a time in the history of the Government when a person, not either a Negro or an Indian, born within the United States, whether a citizen or not of some State or Territory, could not, in a just case, have secured for himself for the asking, the protection of the Federal power in his rights of safety and property, at least upon the high seas or in a foreign country. If so, citizenship of the United States as now authoritatively defined, was not created by the Fourteenth Amendment, but has always existed since the adoption of the Constitution itself.

#### NORTH AMERICAN FISHERY DISPUTES.

F. HEINR. GEFFCKEN.

*Fortnightly Review, London, May.*

A STATEMENT of the case in regard to these disputes, by one who belongs to a nation which is wholly unconnected with them, may fairly lay claim to impartiality.

The principle of international law that the high sea as *nullius territorium* is open to all nations, and that no State may pretend to an exclusive dominion over any part of it, is limited by the equally acknowledged principle that the territorial waters are subject to the sovereignty of the State which they surround. This right of sovereignty is, indeed, not unconditional, as is that exercised by every Government over its territory on land, for the territorial waters remain part of the sea, and as such are open to the transit of ships of other nations, since the right, as the expression, territorial waters, shows, is given for the security of the coast. But exactly for this reason every Government is entitled to make such prescriptions for this part of the sea as it deems necessary for its own security and the protection of its interests. In time of peace the most important restriction respecting the liberty of other nations is, that in principle the State reserves for its subjects exclusively, the right of fishing in its territorial waters. Other nations can acquire a right to fish in such waters only by special permission of the State in the waters of which the fishery is to be carried on. Yet even when such permission has been granted, it has become the fruitful source of international disputes.

There is a pending difficulty between Great Britain and France, about the right of the French to have factories for the canning of lobsters on the island of Newfoundland, the French maintaining that a Treaty made in 1857 not only gives them the right to have such factories, but forbids the British from fishing for lobsters or possessing factories for canning them in those parts of the coast, where, by the terms of the Treaty the French alone have the right of fishing. But this claim is preposterous, for from the beginning the French privileges were confined to codfish, as is proved by defining the

season in which fishing is allowed. The Newfoundland authorities have forbidden the creation of these lobster-canning factories, and the French have raised a great cry, as if they had been subjected to a gross injustice, big speeches having been made in the Chamber.

More momentous have been the difficulties between Great Britain and the United States. The privilege given to the latter, by Article 3 of the Treaty of Paris of 1783, to take fish of every kind on such parts of the coast of Newfoundland as British fishermen should use, but not to dry or cure the same on that island, and also on the coasts, bays and creeks of all the other British dominions in America was interrupted by the war of 1812 and not renewed by the Treaty of Ghent in 1814. From that time until 1854 the matter was a constant source of irritation between the two countries. By the Treaty of 1854, the United States obtained the right to take fish of every kind except shell fish, in, and to cure the same on, the coast of all the British waters in America, without limitation as to distance from land, Canada in return being allowed to import into the United States its most important raw materials free of duty. During the ten years this Treaty existed no grievance occurred on either side. But in 1865 the Treaty was denounced simply because the free import disagreed with the protective system adopted by the United States. The same reason rendered abortive the provisions about the fisheries in the Treaty of Washington of 1871 and prevented the Senate from ratifying the Chamberlain Treaty, which was a compact so advantageous to the United States that it would seem inconceivable that the Senate should not have ratified the Treaty immediately. The system of prohibition duties on foreign goods which has prevailed since the civil war, leaves little hope of renewing such stipulations, the Chamberlain Treaty having gone to the utmost limits of concession.

Another controversy has arisen between Great Britain and the United States about the sealing on the coasts of Alaska. Several British vessels engaged in taking seals have been seized and condemned by the Court of Sitka, with loss to the owners of half a million of dollars, upon the utterly unfounded assertion that the Behring Sea, is a land-locked sea. The whole course pursued by the United States is incompatible with the clearest prescriptions of international law, and the patience of the British Government with the preposterous pretensions of the United States claim is astonishing.

Many people consider all these controversies as precursors of the annexation of Canada to the United States. I cannot share that opinion. Thriving under eminently favorable conditions, protected in foreign parts by the British navy, there is no reason why the Canadians should desire annexation to the United States; and Great Britain, in order to arrive at an understanding with the United States, will have to achieve that object by firmly defending the rights of her colonies in North America.

#### ENGLAND AND GERMANY IN EAST AFRICA.

FRANCIS DEWINTON.

*Nineteenth Century, London, May.*

FOR many years past the trade of Eastern Central Africa, stretching into the interior, had been carried on by British subjects—Indian traders from Bombay. These traders formed depôts, or settlements, along the trade routes of the interior, and established commercial enterprises that resulted in an ever-increasing trade in ivory, india-rubber, and other tropical products, which steadily grew, under the fostering influence of Great Britain.

Thirteen years ago the Sultan of Zanzibar offered Sir William MacKinnon a lease for seventy years of all his customs revenue, together with sovereign administrative powers over the whole of his African Continental dominions, but the

Foreign Office did not give sufficient encouragement to this enterprise; and the reply to an application for necessary authority and support was so guarded that Sir William MacKinnon did not feel himself justified in continuing the negotiation.

The discoveries and explorations of Livingstone, Burton and Speke, Speke and Grant, Baker, Stanley and Thomson, make it manifest that no other nation can bring forward such claims as Great Britain to having its fair share of Eastern Central Africa, whether from the standpoint of first discovery, or from the trade and commerce that has been created in these regions.

After the Conference of Berlin in 1885, Great Britain and Germany joined in a mutual convention, having for its object the subdivision of Eastern Central Africa into what are termed spheres of British and German influence. In this subdivision Germany obtained the larger share of the territory. The reason for this surrender of the greater area, with the large and prosperous trade built by British energy and capital, has not been explained. If it was an act of generosity to further Germany's colonization measures, the fact that tropical Africa cannot be colonized by white people was not considered. The development of Central Africa must for some years depend upon the commerce and trade which can be created; and its real value to any country is the opportunity it affords for the employment of capital, and the demand it creates for manufactured goods. Here is a point of real importance to the people of Great Britain.

Trading companies, the Imperial British East Africa Company, and the German East Africa Company, were formed to administer and develop their respective areas. Unfortunately the German enterprise roused the hostility of nearly the whole population of the coast-line; but Lieutenant Wissman, who was dispatched as the special agent of the German Government, by his prudence, energy, courage, and his knowledge of the natives has suppressed these hostile demonstrations. The British company avoided the troubles into which the German company had fallen; and this may be the cause of a somewhat unkindly spirit which has been shown by the Germans in East Africa against everything British. No one believes that this feeling is shared by the German Government, but the action of some of the German officials indicating a desire to squeeze the British down to the coast, and ultimately out of East Africa altogether, and the course attributed to Dr. Peters by a German newspaper, are evidences of the animus and hostility among the German element of East Africa, and which sometimes finds an echo in a portion of the German Press.

These irritating and useless manifestations should cease; they breed a bitter feeling where there ought to be a healthy rivalry; they prevent cooperation where there ought to be union; and unless checked they will destroy that united effort of two great nations by which Eastern Central Africa can be rapidly and peacefully developed, the slave-trade destroyed, and the influences of Christianity encouraged and fostered. Let each respect his neighbor's landmark; and if Germany will hold out the right hand of peace and good-will, no one will clasp it with more sincerity than her fellow-workers in East Africa. True union means true strength.

#### THE BEST GOVERNED CITY IN THE WORLD.

JULIAN RALPH.

*Harper's Magazine, New York, June.*

AMERICAN boys at school to-day are as old as the perfected model government that has given youth and consequent new life to an ancient seat of enterprise that existed 400 years before America was discovered. Birmingham, Eng-

land, is a city whose people possess to-day the highest and most varied and thorough educational facilities anywhere within the reach of all classes. Where the difficult problem of the disposal of sewage is believed to have more nearly approached a solution than elsewhere; that builds its own street railroads, makes and sells its own gas, collects and sells its water supply, raises and sells a greater part of the food of its inhabitants, provides them with a free museum, art gallery and art school, gives them swimming and Turkish baths at less than cost, and interests a larger portion of its people in the responsibility for and management of its affairs than any city of the United Kingdom, if not in the world. It is, above all else, a business city, run by business men, on business principles, under the inspiration of the single word that is the motto under the town's seal, "Forward."

The most stupendous, courageous and wise act ever performed by a municipality was undertaken by the Town Council (1875), who, taking advantage of an imperial statute called "The Artisans' Dwellings Act" giving large towns and cities the right to improve unhealthy areas, bought up a great tract of slums and narrow passages in the heart of the city, and laid out what is now the beautiful avenue called Corporation street, one of the handsomest to be seen in any city in any part of the globe. The death-rate is to-day less than one-half what it was before the renovation was made. When the leases shall have expired (after seventy-five years) this immense property will be owned by the city and will make it the richest borough in the kingdom.

Here we find the best solution in England of the sewage problem. The Drainage Board manages a farm of 1,200 acres in the Tame Valley. The sewage conveyed thither in an eight-foot conduit, is passed through the land by an extensive system of filtration, after which the effluent reaches the Tame River, near by, in the condition of perfectly pure water. The sludge, remaining after the disposal of the fluid, is dug into the land. The cost of the farm and appurtenances was about £400,000, and about £54,218 are needed annually to operate it; but the products of the farm, sold at reduced price to consumers, realize nearly £25,000. In time it is expected that the system will pay its cost.

The night-soil and ashes are separated from the sewage; the former, held in pans capacious enough for a week's usage, is carted away in closed wagons, and having been dried, is sold as poudrette, or patent manure, yielding a small profit by the ton. The ashes having been assorted by a contractor, who removes whatever is of value, are melted in furnaces and made into a coarse material, partly vitreous, partly metal; which is then used to fill hollows, or, mixed with Portland cement, it makes a good paving slab.

In the Birmingham government, the policy pursued is the very reverse of that which obtains in New York, where power is concentrated in the hands of one official, the Mayor. The plan in the former city is to distribute the power among as many persons as possible, even outside the Council; to interest and make responsible as many citizens as possible, all, or nearly all the officers being elected by the voters, and frequently changed. The Mayor serves without salary, at great personal cost, is chosen by the Council, is the Chairman of the Council, a member of all its Committees, having the power to convene that body when he sees fit, and represents the city on all formal occasions.

The city is governed by five bodies: 1. The Board of Police Justices, about fifty in number, who serve for life without pay; are nominated by the Council to the Lord Chancellor, and appointed by the Crown. 2. The Town Council, which has charge of the general affairs of the city, having in hand what is done in the city of New York by all the various departments, except those of Excise and Justice, is made up of 48 Councilmen—three for each ward—and 16 Aldermen, the Councilmen being elected by the people for three years, and the Aldermen

chosen by the Council for the term of six years. Women meeting the prescribed conditions vote at city elections the same as men.

For its work the Town Council of Birmingham divides itself into sixteen committees, consisting ordinarily of eight members each, who, while they appoint the usual city officers, literally and actually manage the various departments. The committees are on—Baths and Parks, Estates, Finance, General Purposes, Markets and Fairs, Health, Public Works, Watch, Lunatic Asylums, Free Libraries, Industrial Schools, Gas, Water, Improvements, Art Gallery Purchase Museum and School of Art. The city, besides building the street railways, in order to control the highways, maintains a great cemetery for all, and makes an annual profit of from \$40,000 to \$50,000 on her markets, the rights for which were purchased, in 1824, for £12,500.

The remaining departments are the Drainage Board, Boards of Guardians and the School Board.

The city is a great employer, paying 4,000 men at the rate of £240,000 annually. Thus, at moderate cost, under a highly organized and well-administered system of communal effort—the truest form of co-operation—a real socialism, self-imposed, self-governed, conducted with the assent and by the efforts of a united community, is secured, conducing to the equal advantage of all its members.

#### SUMPTUARY LAWS AND THEIR SOCIAL INFLUENCE.

WILLIAM A. HAMMOND, M.D.

*Popular Science Monthly, New York, May, 1890.*

There are many persons who have what they conceive to be the good of their fellow creatures so greatly at heart, that when they cannot succeed in making them conform to their standard of right and wrong they endeavor to accomplish their object by legal enactment. Such laws as those to which I refer, interfere with the personal liberty of those against whom they are aimed, are inquisitorial in their nature; and what is perhaps a point of even still greater importance, they fail to accomplish the object in view; and being continually evaded on one pretext or another, diminish that respect for the majesty of the law which all well-ordered citizens should entertain.

Among the first within our knowledge to provide by law for the regulation of the appetite, the taste, the affections, the dress and the most minute details in the life of a citizen was Sparta. Foreigners were not allowed to enter Sparta; even the feeble children, as being unfit for war, and liable to become public burdens on the community, were put to death. Gold and silver were excluded, the coinage was of iron, and as far as possible the whole nation was fed alike. It succeeded just as persecution succeeds when it is thorough and implacable. If we could kill all those who oppose us in our efforts to make matters accord with our ideas, we should undoubtedly be triumphantly successful, but if we killed only a few of them, it would not be long before the number of the remainder would be so augmented that they would kill us.

In Rome the attempt to regulate the dress, the food, the furniture of the houses by law after law, was a failure.

In France, during the Celtic period, a law was passed that women should drink water only. In 1188, or thereabout, the wearing of garments of various colors was prohibited, and no one could have more than two courses at meals. In 1328 scarlet was permitted to be worn by only princes, knights, and women of high rank. The use of silver-plate was prohibited except to certain high dignitaries, and women were frequently sent to prison for wearing clothes above their rank.

In England during the reign of Edward IV. cloth of gold, or silk of a purple color, was prohibited to all but members of the royal family. Lords were permitted to wear velvet, knights

satin, and esquires and gentlemen, camelet. None but noblemen were allowed to wear woollen clothes made out of England, or fur of sables, and no laborer, servant, or artificer might wear any cloth which cost more than two shillings a yard.

In the year 1336 an act of Parliament imposed restrictions on the use of costly food, on the ground "that great men by these excesses have been sore grieved, and the lesser people, who only endeavor to imitate the great ones in such sort of meats, are much impoverished."

In the reign of James I. all sumptuary laws were repealed. Since then the people of England have been allowed to wear, to eat, and to drink what they pleased.

In our own country, as early as the year 1639, we have the prototype of the law enacted a few years ago in the State of Iowa which prohibits one person from inviting another to take a drink, or treating, as it is called.

In Massachusetts drunkenness was made a crime, and in 1636 one Peter Bussaker was condemned for drunkenness to be whipped with twenty stripes well laid on.

Tobacco was especially obnoxious to the early colonial authorities of Massachusetts. The trade in the weed was allowed only to the old planters, but the sale or use of it was absolutely forbidden, unless upon urgent occasion for the benefit of health, and taken privately.

The laws which several States have enacted relative to the manufacture and sale of alcoholic liquors are true sumptuary laws. As a matter of fact such laws are never equally enforced upon all classes of the community. In the most severe of all the States, it is perfectly practicable for any person with pecuniary means to import as much alcoholic liquor for his own use, and that of his family and friends, as he chooses. The poor man to whom a glass of beer, or of wine taken decently and in order, might not only do no harm, but might supply a positive want of his system, has to go without, or else resort to deceit and subterfuge. Moreover, such laws being in this age of the world impossible of enforcement tend to bring all aw into contempt.

A sin or a vice does not necessarily inflict injury upon others, whereas a crime does. Drunkenness is not of itself, properly speaking, a crime, and, as I have already said—why stop at making drunkenness a crime, when there are other vices far more immoral and more destructive to the character of the perpetrator? Why not enact a law against lying?

#### CONTRAST BETWEEN PIUS AND LEO.

*Review in Deutsche Rundschau, Berlin, May.*

Leopold Ranke, in his "History of the Popes," called attention to the great variety of character in the men who in rapid succession have been called to wear the triple crown. The Papal elective monarchy offers the possibility, while the unity of the fundamental idea is never departed from, of complementing with the successor what the preceding Pope had lacked. So in former centuries we have seen warlike Popes replaced by Mæcenases of art and literature, crafty diplomats followed by devout recluses, worldly voluptuaries succeeding fanatical persecutors of heretics, not infrequently one the complete opposite of the other, and yet all of them representatives of the principles of the universal dominion of the Papacy. It is certain that in the choice of Joachim Pecci, as the successor of Pius the Ninth, the intention of the Sacred College was to find a Pontifex who would press the claims of the Curia with the same pertinacity as his predecessor, but with greater worldly wisdom and adroitness in affairs. The contrast between the pale, wrinkled diplomat's visage and the jovial features of the stalwart Pio Nono, handsome even in his old age, is a true index of the difference in their whole nature. If in Pius IX. were embodied the desire for ostentation, the theatrical gift of the Italian, his vivacity of expres-

sion and movement, and with it the love of ridicule, not infrequently the buffoonery, too, of the merry South, in Leo XIII. we encounter the deep finesse, the knowledge of the world and of men that have always been characteristic of Italian diplomacy. In contrast to the joyous, restless youth of his predecessor, the present Pope, a son of the rugged Apennines, prepared himself early by serious study for the career of an ecclesiastical politician. He had long years of practice both in the administration of the Papal State, and in the diplomacy of the Curia, and later found time and opportunity during his more than thirteen years' administration of the diocese of Perugia, in the peace and seclusion of that Umbrian land that has not inappropriately been called the Galilee of Italy, to mature into an independent, self-contained personality. A well-trained theologian, a thorough believer in the Scholastic conception of the universe, an inspired singer of the praises of the Holy Virgin, to whom he composed Latin distiches in his leisure hours. Pope Leo, in the ten years and more that he has administered his high office, has shown himself a calm and shrewd, practical statesman, who knows not only the empyrean heights of the world-spirit, but the low places as well, where the interests of the day hold sway; and in the course of many and difficult negotiations he has shown, with advantage to the cause that he represents, that irreconcilability in the main point can be combined very well with an acute perception of what can be practically attained. In this way he has succeeded in bringing about an accommodation with Germany, with Russia and with England in questions that under his predecessor had been accentuated and embittered into sharp conflicts.

With Italy Leo XIII. has been unable to reach such a settlement. Although he exhibits toward the young monarchy, the person and the family of the King, and the statesmen at his side, no such aggravating courtesy as the late Pope had a way of doing, still he has made no material change in the other's policy in regard to Italy. From the beginning of his Pontificate he has solemnly declared that the Church would yield itself up if it renounced its claim to Rome. He holds fast to the ground that the Pope, as spiritual ruler of the world, should dispose of external instrumentalities of power, and accordingly he must consider himself as robbed of means belonging to the exercise of his spiritual authority so long as he is deprived of his temporal government, his army, and his territory. He continues, like his predecessor, to regard himself as a prisoner in the Vatican, and, like him, from time to time, in pastoral letters and allocutions, from the vantage ground of this golden prison, he calls upon the world to witness and to avenge the wrong committed on the Curia. These protests have not hindered the Italian Government from establishing itself in Rome as firmly as possible during the two decades, or nearly, that have elapsed since the entrance through the breach at the Porta Pia. It will not allow itself to be disturbed in the arduous task of transforming the city of the Popes into the capital of a modern great power, either by the wrathful imprecations of the Curia or by the plaints of friends of the past, who see with regret the disappearance of the peculiar charm that hung over this spot.

## SOCIOLOGICAL.

### THE SOCIALIST AGITATION.

*The Westminster Review, London, May, 1890.*

It is felt by every student and every statesman that some movement vast and momentous, though indefinite, is passing like a great wave over the civilized world.

The question—In what does a nation consist? is propounded afresh by the Socialists, and an answer insisted upon.

An ancient idea was that a nation consists of all who are

under one ruler, or commander, or king, ruled by him, and ready to fight for him in his battles; but the Socialist stands on the dogma that the workers, the productive laborers are the nation. His standpoint is that that which preserves life is food, clothing, protection from the elements; and that to produce and distribute them adequately, the whole force of the nation is necessary.

Viewing the Social organism from this standpoint, the Socialists maintain that the chief feature of the nineteenth century is not its wars or its changes of government, but its industrial triumphs and its industrial degradation.

The Factory system has taken all the poetry, all the personal and intellectual interest out of manual labor, and left it impersonal, monotonous and unattractive; but the evil on which some Socialists insist most is the disparity between the wage of the worker and the profit of the employer.

It was to this subject that Karl Marx in his book on "Capital" gave special attention, and from its study he evolved his well-known theory of "surplus value"—a term which he applies to that moiety of the earnings of labor, over and above what is necessary to pay the interest on the employer's capital, wear and tear of his tools and machinery, and something for his wages as manager; sufficient to enable him to live comfortably. This surplus value which the master receives from the hands of a thousand toiling men and women is characterised by Marx as "downright robbery."

The laborer is not in a position to make a free contract. Except when the law protects him he is at the mercy of his master; he must take for wages what his master decrees, as his market value; he must work full time, or half time, or no time, as his master decides. He is treated simply as a part of the machinery—the "hands" as distinguished from the wheels.

A further cause of misery and degradation of the laborer is the element of uncertainty with its ever attendant anxiety. He never knows whether his work will last six months, or three months, or one month. He is paid nothing when out of work, his wage is kept low when he is at work, and while he ought to be ever saving a few pence against bad times, he is too much disheartened to make the attempt. Low wages, when steady, may embitter a man against the master who exploits him; but when work comes only in gusts of intense labor, relieved by prolonged periods of idleness, the uncertainty embitters him against the world. To the man who would work, and may not, the social system wants reconstruction.

One of the fundamental axioms of the Socialist is that the relations of capital and labor must be entirely reconstructed. His aims, as defined in the programme of the Social Democratic Federation, are "That the production of wealth is to be regulated by society in the common interest of all its members. The means of production, distribution, and exchange, are to be declared and treated as collective or common property."

Kirkup in his Inquiry into Socialism says, "The essence of Socialism is this: It proposes that industry be carried on by associated laborers jointly owning the means of production (land and capital). Whereas industry is at present conducted by private competing capitalists, served by wage laborers, it must in the future be carried on by associated labor with a collective value and with a view to an equitable system of distribution."

These attempts of the Socialists to define their position render nothing clear, save the negative point that possession of capital by private individuals must henceforth cease. How capital is henceforth to be administered is not clear.

The great aim, is such a complete organization of the industrial system as will keep the whole community steadily employed, and at the same time regulate supply to demand in every department; but the new order requires, first, either an indefinite extension of the powers of the human intellect, or an indefinite simplification of life; and, secondly, an indefinite leap to an indefinite height of ethical attainment which will

make men in the new regime both diligent in working for the good of others, and just in never attempting to take more than society allots as their equitable portion of the good things of life.

It is very important to note that while Socialism means in the commercial world an economic reorganization, it means in the ethical world moral regeneration; a recognition of the fact that political and economic relations are founded on the moral law.

The Socialists are nevertheless split into two profoundly distinct and antagonistic schools, the one teaching that the economic revolution can only follow upon the moral regeneration, the other that regeneration will follow upon the economic revolution.

The former school includes those who style themselves Christian Socialists. Men who hope that the Socialist theory is not too high for human nature, but who hold that a great deal of preparation is necessary to fit men for it, and if this Socialism, sometimes calling itself Christian, could only absorb that other Socialism, the spread of which from year to year is bringing terror to many hearts, it would be a force of immense power to destroy many evils in our industrial and social life.

But it is with that other Socialism—Revolutionary Socialism, as it frankly calls itself—that we have to deal. It has slain a Czar, attacked an Emperor, filled the citizens of America with ruthless rage, and is prepared to hurry on a general revolution for the inauguration of that ideal condition in which Society will demand from each according to his faculty, and provide for each according to his needs, and human nature long depraved by the lust of wealth, being cut off from all opportunity of accumulating, will grow pure. "Man is what his circumstances make him" is the new creed, and the sooner the new movement is created the sooner will the readaptation of human nature take place.

The Socialists do not hesitate to predict a struggle which shall be a war *a l'outrance* between classes and masses, but alas—for the dream of a national industrial life unsullied by greed!—swords red with the blood of Revolution can never open the gates of Paradise.

#### LAND PURCHASE FOR IRELAND.

HENRY GEORGE.

*The New Review, London and New York, April, 1890.*

THE attempt to convert Irish agricultural tenants into owners begun by the Ashbourne Act, and proposed to be greatly extended by Mr. Balfour's Bill, is, in my opinion, unsound and vicious. Its purpose is, not to do justice, or even to advance towards justice, but to sustain injustice.

To give to certain of the Irish agricultural Landlords, from Imperial credit, a higher price than they could get for their estates from private buyers in open market, is but one of its features.

It proposes that the Imperial government shall again sell these estates in small parcels to the tenants, thus giving a fresh legislative sanction to the principle of private ownership of land, and establishing around the large owners still left, a bodyguard of small owners.

The root of Irish social and political difficulties is the injustice which makes Irish land the exclusive property of some of the Irish people, and denies to the rest of the Irish people, all legal right to live or work in Ireland, save as they beg or buy it of the favored class. It is not that the landed are few and the landless many. It is that some Irishmen, whether few or many, are given legal rights which natural justice denies them, and that other Irishmen, whether few or many, are legally denied rights which natural justice gives them.

This injustice cannot be cured by substituting one set of landlords for another set; a larger number for a smaller number.

The Bill proposes nothing for the laborers, the artisans, the operatives—for the great mass of the people of Ireland. They are still to be left without legal right in their native land save that of "moving on" in the streets and highways, and of going to the workhouse when unable to pay rent.

Consider this scheme from the standpoint of its advocates. Certain landlords are to be bought out. They are to receive the value of their land. Certain tenants are to get this land. But they are to pay nothing. That is to say, they are to get the ownership of the land by paying for a term of years, a sum less than they now pay for the use of the land.

This giving to the buyer without taking from the seller, is to be accomplished by the government credit. If this can be done without loss to somebody, then the philosopher's stone has been found. But is there not gross injustice in confining the benefits of this wonderful discovery to one small class? Who are the Irish agricultural tenants that they alone of all the people of Ireland—nay, of all the people of the United Kingdom—should be permitted to profit by it? Is not Government credit the credit of the whole people? Is there not then gross injustice in applying it for the benefit of any one class? Why are not the tenants of the towns as much entitled to be made in this easy way the owners of the houses they now rent, as the tenants of the agricultural districts? Why should not operatives be made in this way owners of factories, fishermen of boats, seamen of ships, and clerks of shops? Why, in short, should not every one who would like to own what he is now hiring, be thus provided for by the use of the Government credit?

Between the use of national credit in providing farmers with farms, and the use of national credit in providing all citizens with credit, no line can be drawn. There is as clear a distinction between the right of property in the things produced by labor from land, and the right of property in land itself, as there is between the right of property in a fish pulled from the ocean, and the right of property in the ocean; between the ownership of a cow and the ownership of a planet. But this distinction the Ashbourne Act and Mr. Balfour's Bill in no way recognise.

If I can judge of the popular feeling in Ireland by that of those of its representatives I have talked with, it is that the tenants will never be forced to pay, and that the buying out of the landlords, and the handing over of their farms to the tenants, is but an instalment of the national obligation which Great Britain owes to Ireland on account of centuries of wrong and oppression.

But if the principle be admitted that the wrongs of the past are to be compensated in the present, where is the thing to stop? Are Irish tenants the only people in the three Kingdoms whose present poverty may be traced to past robbery?

It might be worth the while of the well-to-do classes to consider how much of all that they possess would be left them by the taxation that would be necessary to make even a beginning in the payment of such a bill.

The proposal to buy out Irish Landlords in favor of the Irish tenants can settle nothing. It can only give rise to new difficulties and fresh dangers. Instead of attempting to substitute justice for injustice, its aim is simply the substitution of one privileged class for another privileged class, and its means involve the admission of principles the most dangerous. They strain at a gnat and swallow a camel.

#### FAMILY HOMESTEADS.

FRIEDRICH BIENEMANN.

*Unsere Zeit, Leipzig, May.*

GREAT numbers of the German people are disposing of their home estates. Wherever we look we observe the tendency to leave the native place in order to begin a new activity or continue the old amid new surroundings—in the city, in another

part of the country, or even outside the great Fatherland. In the resettlement and universalization of relations and interests in United Germany, with the improvement of means of communication, with the increase of manufacturing on a large scale, with the growing difficulty that educated people have in gaining a living, the phenomenon is perfectly explicable, and in a measure natural and beneficial; but in some regards it is an indication of existing evils and of others that will follow in their train. Besides the loss that we suffer from the emigration of many hundreds of thousands, there is the relative decline of the rural population and the unnatural growth of the towns. In the fourteen years from 1871 to 1885, about one and three-quarter million persons chiefly in the fittest age for labor, and of the male sex, went away from Germany; two-thirds of the male emigrants were of the age for military service, between 17 and 39 years old, and two-thirds of these belonged to the rural population. Notwithstanding this the population of the German Empire between 1879 and 1885 increased by about 1.6 million; while in the same period the rural population, in spite of the higher birth-rate in the country as compared with the towns, fell away 113,000, and the urban population gained about 1,730,000.

The chief cause of the emigration and dislocation of the population is that in this country a small cultivator is unable to retain and hand down to his descendants his farmstead. He can get along with his thirty acres of land; but when he dies, according to our laws, the farm is either subdivided or is so burdened with the payment of the heritage of the other children that it cannot long be kept. Pauperism, crimes against property occasioned by destitution, and parcellation of the soil are all on the increase; a nomadic small proprietary has sprung up; the land is neglected; and in many cases owners of estates who have sold land to cultivators have been compelled to buy it back again in a deteriorated condition before a generation has gone by.

Herr von Riepenhausen-Crangen, in a recently published pamphlet, proposes a change in the law of inheritance that will enable farmers, and other citizens, such as officials, merchants, authors, or laborers as well, to acquire and preserve for their families inalienable homesteads. This family property would be declared indivisible, going to a single heir, and not to be mortgaged for more than half its value. The effect of such a law would be to improve the agrarian situation by building up a strong peasant proprietary in districts where this class has gone backward. In connection with this the scheme acquires a more general significance through its capability of anchoring the thoughts and feelings of the members of a family who so easily scatter themselves over the broad empire and in foreign lands to a single place, the perpetual seat of the head of the family, though not always his residence, whither they can return in their vacations from business for rest and reunion. The homestead might be made the family summer resort, a place of retirement in old age, the asylum for the widowed mother, a central rallying place for the children scattered to all points of the compass, a place where old traditions and customs are kept up, a museum for the collections and archives of the family, cherished by the younger generation as a precious heirloom, and thus a powerful means for the cultivation of a trait of character that is fast departing from our people—family piety.

**WHY CHRISTIANS SHOULD BE SOCIALISTS.**—James M. Whiton, in *The Dawn*, Boston, for May, defines Socialism from the Christian's point of view, as a consistent carrying out of the principle that each man is his brother's keeper, only as far as it is necessary, to guard individuality, while it maintains co-operation and reciprocity.

Those who use socialism as a term of reproach, stigmatizing it as aiming at robbery, free-love, and the repudiation of all divine and human right may mean well, but are in their haste

as mistaken as the Psalmist was when he said all men are liars. They mean to oppose only the atheism, or the immorality, or the revolutionary folly, that has taken to itself the name Socialism, which is really the original trade-mark of Christianity. A man is not fit to be a Christian teacher who does not know that Christianity was originally, and is essentially socialistic. Christianity was at first a social and humanitarian movement, in a time much resembling the present in respect to the extremes of wealth and poverty, burdensome monopolies, oppressive taxations, and inordinate luxuries. Jesus laid down two socialistic principles as fundamentals, viz., (1) Scrupulous care for the "little ones which believe in me," the weak who are most likely to fall in the struggle for existence. (2) The proportioning of burdens as to ability—"He that is greater shall be the servant of all." To be a socialist in the Christian sense of the word, is to be a Christian of the primitive type.

Men like Professor Sumner and Bishop Potter warn us that our democracy is in imminent danger of becoming a plutocracy, or a government by the purse; then the time is certainly ripe for the counteracting force of Christian Socialism. It must be called *Christian* socialism simply to distinguish it, as the original socialism, from the schemes that have been set up by some modern revolutionaries. With a more comprehensive scope than that of democracy—"the greatest good of the greatest number"—it seeks this good for all.

**INSECT COMMUNISTS.**—Mrs. Fenwick Miller, in *National Review*, May.—That altruism does exist now, and influence conduct to some degree, is shown whenever an earnest thought or act is given by a man to his country's service, without any ulterior personal object in view. Since this is sometimes seen now, the sentiment might be cultivated, and under favorable conditions become the main-spring of human action.

There are in our midst a hundred thousand separate nations, in each of which individuality is entirely subordinated to communalism. The most intense labor is voluntarily undergone for the good of the race. Forethought and wisdom, no less than bodily exertion, are lavishly expended in the general interest; nay, individuals never hesitate to immolate themselves for the good of a posterity that is not their own offspring.

The wealth of these communities is a common stock; no one hoards for himself or his own children, yet they do hoard like misers for the good of the whole. Here then is energetic and self-devoted toil, here is careful and persistent economy entirely for the communal advantage.

Here, in short, is the attained ideal of the Socialists—in the hive of the honey-bee.

## SCIENTIFIC.

### THE PLANNING AND CONSTRUCTION OF HOSPITALS.

KEITH D. YOUNG.

*Builder, London, May 10th.*

A HOSPITAL is primarily a building devoted to the care and treatment of the sick and injured poor; a secondary and scarcely less important function is that of a training-school for the teaching of the science and art of medicine and surgery. For these reasons it is necessary that a large number of patients should be brought together, because it is easier administering one hospital with three hundred beds than ten with thirty beds each; the larger and more varied the number of patients the better for both pupils and teachers. Risks, in bringing such large numbers of sick people together, must be expected and provided for.

One danger arises from the condition of the patients themselves. They have either some disease which tends to pollute the atmosphere, or some wound which may emit an offensive odor; there may be too many in one ward, and again the ventilation or drainage may be defective.

An example of all these bad conditions combined is found in the construction and administering of the old Hôtel Dieu at Paris, dating back to the twelfth century and built by adding a wing from time to time, without any attention to either light or ventilation.

With all kinds of patients crowded into one ward, and as many as six in one bed, operations which would be quite successful in other hospitals, were generally fatal in these. There should be in every general hospital five departments:—The administration, comprising all the purely official and domestic parts; 2, the nurses' quarters; 3, the wards; 4, the out patient department; and 5, the mortuary. All these five buildings should be as separate and distinct as it is possible to make them. In the old arrangement, when kitchen and laundry, etc., were all in one building, each department contributed to the impurity of the air throughout.

The Johns Hopkins Hospital, at Baltimore, and the University Hospital, at Halle, Germany, are good examples of what modern medical authorities think necessary in such institutions.

The hospital at Halle consists of sixteen detached buildings, thirteen belonging to the hospital proper, while three are reserved for teaching purposes. The surgical department has a large structure with four wings, and is a complete hospital, lacking only the kitchen. The Gynaecological department is an E-shaped block situated at the southeast corner of the grounds. There are three other E-shaped buildings, two being for medical treatment and one for the eye and ear cases.

The Johns Hopkins Hospital is still more extensive, having twenty-two houses connected by corridors. The wards themselves are practically detached buildings.

No such system of detachment has been attempted in England, and in London would involve great cost. If buildings must be close to each other, and connected by corridors, the chief requisite is the prevention of the exchange of atmosphere. In the Great Northern Hospital this is done by joining the wards by a short piece of corridor ventilated at both ends, the lifts and staircases, which form shafts of communication between the different floors, being kept entirely outside of the ward pavilion.

The mortuary building should be absolutely detached, so also the out-patients' department, because it is impossible to know when a case of contagious disease may be introduced.

When the kitchen offices cannot be in a separate one-story building, they should occupy the top-story of another house. This is the arrangement in the Hospital for Consumptives, Brompton, the Great Northern Central Hospital, etc. Ample provision should be made for store accommodation.

At the Johns Hopkins Hospital each ward is but one story; when one story is built over another, each should be absolutely independent, atmospherically, of the other; there should not be any shafts, whether for staircases or lifts, to communicate the air of one floor to another above.

There are differences of opinion about the amount of space which should be allowed to each patient. One authority requires 149 square feet of floor, and 2,544 cubic feet of atmospheric space. Prof. Chaumont says there is no need of making the ceiling of a hospital ward more than 12 feet high.

Cubic space should be allowed in proportion to floor space. In wards which have twenty beds they should be 9 feet from centre to centre. Wards should be 28 feet wide. If 112 square feet are allowed to each bed and the ceiling 12 feet high the cubic space for each patient would be 1,344 feet. If, however, the ward is 80 feet long, the ceiling, for appearance sake, should be more than 12 feet high.

#### SPINNING APPARATUS OF GEOMETRIC SPIDERS.

CECIL WARBURTON.

*Quarterly Journal of Microscopic Science, London, April.*

TILL lately little was known of the spinning organs of spiders. These occupy a small round area on the under surface of the abdomen near the posterior end, and when at rest form a blunt, conical protuberance. When examined by the microscope this prominence is found to contain four conical spinnerets, their bases forming a quadrilateral, and their apices meeting in the centre. A tongue-like process fills the space between the anterior pair. Each of the spinnerets is two-jointed and furnished at its extremity with many hair-like tubes containing the ducts of spinning glands. They are possessed of a wonderful mobility and can be widely separated or energetically rubbed against each other with a rotary motion at the will of the animal. When separated they disclose a third and smaller pair of spinnerets consisting of one joint only, and having their apices directed backwards and inwards so as to lie immediately below the apices of the posterior pair. These also have a large number of glandular orifices and are called intermediate spinnerets. The three pairs have about 600 spinning tubes.

There are five different kinds of glands and different numbers of each. There are two pairs of Ampullaceal, three pairs of Aggregate, three pairs of Tubuliform, 200 Piriform, and about 400 Aciniform glands. To ascertain the functions of the various glands a spider must be captured and secured so that the spinnerets may be seen under the microscope. The fourth pair of legs must be kept back with pins, else they will be used to break the threads. Each of the anterior pair generally gives out one large thread, and these two remain distinct lines. If the spider cannot break the lines, it will throw out other two from the inner spinnerets, but all four still remain distinct and do not adhere. If the spider wishes to strengthen the line still more it will rub these spinning organs together and send out many more lines, but the first four still remain visible and are the largest.

Spiders having been watched while capturing flies, it was observed that the fly is held and rotated with the fore legs, jaws and palps while the fourth pair of legs draw out the silk by which the fly is bound.

The foundation or straight lines of the web are composed of two lines which may be strengthened by other two. The spiral lines are quite different. These look like globular buds regularly arranged on a string. The globules are composed of a viscid matter added as the line leaves the body. The ground-line is first two distinct lines, but is soon, after leaving the body, joined into one by a viscid substance and pressed by the fourth pair of legs.

Spinning the egg cocoons appears to be the function of the Tubuliform glands, the color and size of this thread being different from the ground-line. The diameters of spider's threads are found to range from .006 to .022 mm. A foundation line is secured to another object, and cross-lines to each other by patches of silk. This is obtained by rubbing the spinnerets against each other. A good means of studying the work of a spider is to imprison one in a clear glass bottle, when the origin of the different lines, and the manner in which the animal works may be carefully watched.

#### REPORT ON LEPROSY IN CYPRUS.

DR. HEIDENSTAIN.

*Practitioner, London, May, 1890.*

THERE are three different kinds of leprosy, but all are merely varieties of one morbid condition. The period of incubation of the disease is long and its progress slow. In the blood and saliva of people in this condition microbes are found similar to those in the sores of lepers. These appear to be the chief

cause of the disease. One report made by a medical officer claimed that malaria was a cause of leprosy. This appears to be refuted by the fact that localities which are specially free from malarial poison may contain lepers, while a village with miasmatic surroundings will not possess any infected inhabitants. Neither do filthy customs appear to cause the disease. Two villages near each other may be alike in mal- hygienic customs, and one will contain lepers while the other does not. A want of personal cleanliness certainly encourages and aggravates the disease. Some believe that eating putrid salt pork is a cause, but leprosy is found amongst people who have never tasted pork in any form. These supposed causes may all assist the progress of the disease by reducing the vitality of persons affected.

Hereditary influences are supposed to be prime causes of leprosy. There appear to be good reasons for disbelieving this opinion. *First*, the disease was unknown in Cyprus till it was imported by an infected person; *second*, in nearly a hundred cases, the history of which had been traced, only twenty- three had been preceded by leprous ancestors; *third*, nearly all the inmates of the leper asylum had relatives—many parents having children—at home unaffected. There are also many known cases of children born of leprous parents who did not take the disease. On the other hand there are many instances on record where children have imparted the disease to parents by contagion. Race appears to have little influence, Moslems and Christians alike being attacked, but the latter are more careless about associating with lepers, and are oftener infected.

The chief cause appears to be inoculation, but the result may be varied with constitutions, and the period of development is slow. The virus, apparently, needs to remain in contact with the skin some time. This appears to be proved by the fact that, of several people who dwell near a leper, only one may be infected.

This disease appears to have been brought to Cyprus by a band of pilgrims who visited a monastery about 300 years ago. From this place it appears to have spread from village to village throughout the island.

The dread amongst the people of those having the disease finally compelled the lepers to gather permanently outside of the gate of Famagusta, as this was a good place for begging. The disease thus becoming very dangerous to a large number of people it was decided best to do away with all the lepers. This occurred about the beginning of the century. To avert such a doom a native dragoman offered to give a farm with the buildings as a home for them, and to this place they were all transferred. Becoming dissatisfied with their isolated life, and not being able to provide sufficiently for themselves, they stole away, and again began to beg from place to place, the result being a large number of new cases of leprosy. At the time of the British occupation of the island there were 150 known cases.

This induced the authorities to establish the Leper Farm and Asylum. The government gave each inmate a certain allowance of bread, and two and one-half copper piastres in money each day. A cemetery was laid out on the farm, thus further preventing contagion by burying in the villages. After this, as lepers were found, they were taken to the farm, and those who escaped were always returned as soon as found.

There are now sixty-three lepers on the farm, fifty-seven having died during the last ten years. It is estimated that there are about 30 cases on the island not at the farm; the whole number of cases of leprosy in Cyprus does not now exceed 100.

The only means of eradicating the disease is by absolutely isolating all infected cases from sound people. For this purpose the government has been requested to transfer the asylum to the island of Clythres, a short distance north of Cyprus.

#### INFLUENCE OF ELECTRICITY IN MODERN LIFE.

FRANZ BENDT.

*Unsere Zeit*, May.

THE life of to-day has derived its most essential characteristic—rapidity—from the wonderful natural force, electricity. We are living under the sign of electricity; and yet the science that has brought it about is very young. The coming year will witness its twenty-fifth birthday only; for there could be no talk of a technical utilization of electric currents prior to the invention of the dynamo machine. And next year will give us, as has been finally decided, an international electrical exhibition in Frankfort-on-the-Main.

Although Germany was the original home of the telegraph, the methods of quick telegraphy that have done more than anything else to create this age of electricity have been developed in England and America. In the past year the Wheatstone apparatus, which is capable of transmitting from 400 to 600 words a minute, was first introduced into our country. Similar mechanisms are in use in France, among them the Baudot multiple printing instrument, with which from 216 to 252 despatches of 20 words can be forwarded on a single wire; whereas with the Morse instrument the limit was 25, and with the Hughes instrument 60 messages. These improvements in the apparatus have been accompanied by a remarkable economy in the wires since Siemens, Frischen, and Edison have developed the method of multiple telegraphy. It is now possible to send several messages simultaneously on the same wire, and even in opposite directions. In a short time the entire globe will be encircled with the telegraph, as the San Francisco Board of Trade have resolved in favor of laying a Pacific cable by way of Honolulu and Tutuila.

Another memorable advance is the bringing of widely distant places into direct oral communication, as by the Rome and London Line that has been in operation since Dec. 1, 1889. During the year 1888-89 the number of cities provided with the telephone increased from 174 to 200, and the number of telephone stations rose to 38,769, an increase of 7,444.

For generating currents for electric lighting throughout the world about 1,000,000 horse-powers are employed, capable of a total illumination of 200,000,000 standard candles. The floating capital employed amounts to \$400,000,000. In the United States alone \$625,000,000 are invested in the electrical industries. In electrical conduits Germany leads all nations, even the practical Americans, as no less an authority than Edison has acknowledged. Central generating establishments exist in the great cities, not merely for the purpose of supplying illumination, but for conducting electrical currents for other purposes into the houses of consumers; and here a prospect is opened for electricity to play an important part in the domestic and social economy of the future. With the growth in the number of consumers and improvements in insulation and dynamos, the supply of power is becoming constantly cheaper, and the time is not far off when the artisan will be enabled to drive his little machines with the electric current, relieving his muscles, and placing it in his power to develop a manual dexterity that in certain directions can produce results beyond the attainment of manufacturing processes. Thus it is seen that there is virtue in electricity to aid in the solution of some of the social questions that are stirring the world.

#### ADVANCE IN WOOD-ENGRAVING.

THIÉBAULT SISSON.

*La Lecture*, Paris, May 10.

THE chemical Gillot process, known as photogravure or typogravure, in which a photograph is mechanically reproduced on a plate of zinc or copper by the action of an acid, biting out the lights and leaving the shades in relief, has supplanted wood-engraving in many pictorial journals, owing to

its faithful rendering of details, and still more, to its cheapness. In France, *L' Illustration*, and in other countries, papers like the *Illustrated London News*, the *Graphic*, the *Gartenlaube*, and *Ueber Land und Meer*, which care more for their artistic reputation than for photographic precision or cheapness of production, (the writer makes no mention of American illustrated periodicals), have still adhered, for most of their illustrations, to the old process of engraving on wood, which in abundance of resources, richness of tones, and variety of effects is incomparably superior to photogravure. Wood-engraving itself has changed wonderfully during the forty years that it has been employed in illustrated publications, and the improvements that have been wrought, contrasting strangely with its primitive coarseness, are again due to photography. The artist is no longer obliged to draw on the wood. He sketches his composition with perfect freedom on paper or on cloth, with chalk, charcoal or pencil. It is then that photography intervenes. The image, transferred to the block, guides the burin of the engraver. This process has not for its only object the emancipation of the draughtsman from the difficulties of execution that formerly affected his work, it leaves intact the drawing, which remains under the eye of the engraver, and permits him to control his interpretation, which thus has become bolder. The engraver by the old process had small scope for his own initiative, and executed a work that was half mechanical. The more pains he took to follow the lines traced on the block, the more praise he won: Now he is the collaborator of the artist, supplementing his work and completing the idea.

A NEW METHOD AND DEPARTMENT OF CHEMICAL RESEARCH.—Dr. G. Gore, *Philosophical Journal*, London, May, 1890.—Adopting the theory that electrolytes are throughout their masses in a state of molecular movement; that the molecules of these substances, being frictionless bodies in a frictionless medium, and their motion not being dissipated by conduction or otherwise, they continue incessantly in movement until some cause arises to prevent them; and associating it with Newton's third law of motion, viz., that the action of bodies upon one another is always equal and in opposite directions, we are driven to the inference that what we call "chemical affinity" or the immediate active cause of chemical union is latent or potential molecular motion, and chemical union, the mutual impact and momentum of the molecules of the uniting substances.

## RELIGIOUS.

### THE COUNTRY CHURCH.

G. F. WRIGHT, OBERLIN THEOLOGICAL SEMINARY.

*Bibliotheca Sacra*, Oberlin, O.

THE population of the country, taking the world over, must always be larger than that which is gathered into the cities. Labor-saving machinery can never take the place, in tilling the soil, that it has already taken in the factory.

The country Church, therefore, must always be depended upon to bring the Gospel before the larger part of the population of the earth, and the problem of maintaining these churches is more than half the problem of converting the world, and must by its magnitude ever demand most serious attention. One of the most important elements of the problem is the well-known fact that the country supplies the city with its population, as well as with its means of sustenance; and it is also a fact that a large part of the leading men in cities, especially members of city churches, were born and trained in the country, and it is extremely doubtful if a single country church could maintain its efficiency for two generations if cut off from this supply of country-trained material. But the city is pre-eminently dependent upon the country for its supply of minis-

ters. Some New England rural churches have each furnished, during the last century, from five to twenty ministers and missionaries, to say nothing of their wives, who have borne their full share of the heroic service; whereas, from the larger commercial and manufacturing centres the ministerial supply has been small indeed.

Country churches furnish, in the very nature of the case, conditions peculiarly favorable to the production and training of the highest type of Christian character; for these there are fewer distracting influences, and the smaller numbers in Sabbath-school and congregation, and the narrowness of the field, are in large part compensated for by the exclusiveness of possession; and the depth of the influences exerted is in inverse ratio to the surface covered.

Because, therefore, of the importance of these country churches in themselves, as well as on account of their relations to the changed conditions of the near future, they must be maintained. The denomination that neglects them and confines itself to city work cannot prosper. By that method of procedure it cuts off the sources of fresh supply by which church life is successfully maintained in the city; and, most of all, it cuts itself off from a supply of ministerial candidates.

The difficulties of maintaining the country churches, especially of supplying them with an educated ministry, are great, and those denominations that have refused to adopt a system of itinerancy for their ministers, and that have endeavored to secure a classical education for all their candidates, are now meeting with special difficulties in these fields. There are several prominent plans in view: 1. That of the Evangelical Alliance, which is endeavoring to secure a unification of the different denominations. But it can hardly be expected that each denomination will lay aside that which is peculiar to itself and which it cherishes as essential to the preservation of its purity and the urgency of its claims. In our present plans it seems inevitable to accept the denominational divisions as established facts which cannot be lightly set aside; and, besides, it is doubtful whether the purity of Christianity can be maintained without the watchfulness of denominational rivalry. The problem, therefore, is for each Denomination to maintain its due proportion of country churches.

2. The itinerant system, using an uneducated ministry, has a great advantage, and both the Presbyterian and Congregational churches are recognizing the need of some such means for supplying the lack of ministers and for occupying the needy fields.

3. The plan by which two or more contiguous churches shall employ the same pastor encounters the great difficulty which arises from the differing tastes and often adverse claims of two congregations, for it creates the necessity of pleasing two churches instead of one.

The waste, however, is often more apparent than real, for in many cases large outlying regions are accessible to the influence of an active and self-denying ministry, and those ministers are especially to be honored who have, unknown to fame, consecrated themselves to Gospel service in such important fields.

4. Let it be remembered that the Church is only one of the institutions of religion; that before and above the Church is the family, and that the family still exists in its completest form in the country, and that nothing else can be used with such great effect to meet the obstacles presented by distance and the other hindrances to public worship as the Home. The family is the primary social institution, the most universal in its presence and inclusion of members, the most constant in its influence. It comes in closest contact with persons of all ages and both sexes, especially the young, and is the great channel of woman's influence. Thus all those plans which contemplate the supply of the home with necessary materials and helps and the securing of pledges to the study of the Scriptures in the family circle are of great consequence in meeting the needs which exist in a scattered country population.

5. In solving the problem of the country church, what we need is not more measures, but more men. How shall these be secured?

A public sentiment should be formed honoring those who enter upon this self-denying and most important work. Christian academies and colleges were founded largely for the very purpose of providing for the necessity of which we are now speaking. College presidents and professors are called upon, in view of the present tendencies to the secularization of our seats of learning, to humble themselves before God, and to ask why it is that a large number of their pupils are not controlled by the higher ambitions impelling them to grapple with the hard problems, and the hard realities of home missionary work. The wine-drinking, and worldly Alumni of these institutions should not be allowed to control, by outside pressure, the election of college officers and professors.

Failure to appreciate the importance and hopefulness of this work has resulted in a general decay of public sentiment. Surely any man in his senses would say, that to win a hundred souls to Christ was a higher aim than the accumulation of \$100,000, though few men can succeed in the latter, while almost any young man of moderate ability can, through consecrated labors, succeed in the former, and lead many sons into glory. Much might be said in favor of a settlement in the country parish which furnishes such opportunities for profound study and original investigation; and it is a notable fact that the deepest and most influential theological thought of New England has been done by country pastors. But, after all, the highest appeal is to the Christian heart of the graduate, to reach the scattered sheep in field and mountains, for the ideal of our civilization can be realized only when there is a highly educated preacher of the Gospel in reach of every outlying neighborhood in the land.

#### THE CHURCH AND DOCTRINE.

TIMOTHY G. DARLING.

*The Presbyterian and Reformed Review, New York, April.*

DEFINITION must occur wherever there is intelligent questioning and earnest feeling. Ignorance or apathy is the condition of creedlessness, men scarcely knowing, hardly caring to what they swear allegiance. As soon as there is well-defined and systematic doctrine of error—for error does not object against doctrine, but only against sound doctrine—it must provoke well-defined and systematic statement of truth; and the object of the first carefully formulated creed or doctrine will be exclusive—the exclusion of error. It may be erected as a barrier against those outside; but the limit of exclusion is also the boundary of inclusion; it will be a bond and protection to all inside.

Men with great gravity rise and assure us that Christianity is a life and not a creed. Well, so is an idiot a life—with the brains left out—a life without a creed; though hardly such a life as Rousseau would have chosen to illustrate his maxim, "When one begins to think he ceases to feel." Error is apt at disguising itself under a figure of light. It has not been the experience of the Church that there is any antagonism between correct thinking and correct living; rather the contrary. To swing away from a creed is not necessarily to swing nearer to God. In judging of the value of creeds, it is quite fair to compare the record of the creed-breakers with that of the creed-makers. The contrast in history is not between doctrine and life, but between the life which results from true doctrine, and that which results from false. If God is truth, it is certainly not by holding truth, formulated or unformulated, that we become less like God. The end of doctrine is, undoubtedly, life, and the doctrine which is made for and ends only in itself is of the letter and not of the spirit. But if it be a means to an end, it is important in proportion as the true

doctrine helps or the false doctrine hinders, in reaching that end. The mind, with its love for classifying, for seeing the part in relation to the whole, and the whole in relation to all its parts—the educated mind—is under a constructive necessity: it will systematize, and the choice is not between doctrine and no doctrine, but between true and false. Truths must precede and be the foundation of the doctrine, as the facts of history precede the philosophy of history; but as history is read aright only in the light of this philosophy, so the doctrine throws light upon the truth which it shows in its proportion and relation. Thus the doctrines of the Epistles shed light on the facts of the Gospels.

There can be no vigorous life without vigorous belief, whether the belief be true or false. Theodore Parker's "I don't believe"—"I don't believe"—is as vigorous and dogmatic as Calvin's "I do believe"—"I do believe."

The object of a creed is so to formulate a statement of doctrine that the largest number of those in substantial agreement may live and work together under one ecclesiastical roof. It is to be noted, however, that the creed which encloses those who substantially disagree becomes simply the rope around the prize ring—peace is secured only by indifference. There is surely more concord and practical agreement between churches of such diverse creeds as the Methodist and Presbyterian than between the High, Low and Broad Factions of the English Church. The greater charity is because of the separation. It is easy to be more anxious for ecclesiastical unity than for Christian unity.

If it be granted that the creed should be so formulated that the largest number in substantial agreement may live and work harmoniously together in one organization, it will follow that when those, who in any fair compromise can work together better than apart, are sundered by a creed, the creed is narrower than the truths on which it is founded, and needs revision. It equally needs revision when it is broad enough to bring into one body extremes, of necessity, antagonistic. It is poor economy to waste energy in fruitless attempts to agree. In the matter of agreement the churches cannot outrun Providence.

Let the terms of union be so clearly defined that men, really agreed, will know that they are protected in their liberties, and are not working under suspicion; while others can know they will work to better advantage elsewhere. The bond, both for union and limitation, will be the truth held in common; and truth is never a galling fetter to the lover of truth.

What the Church needs is freedom under law; not independence of God's law, as reverently interpreted. "*The Truth shall make you free.*" If this be stigmatized as resulting in dogmatism, there is no help for it; the choice lies between dogmatisms. The dogmatisms of an entire Church, in a spirit of prayer, searching the Scriptures under the guidance of the Holy Spirit, and inheriting the dearly bought victories of truth over error, through ages of conflict and growth, are likely to be as safe as the dogmatism of the individual in opposition to the verdict of the centuries.

The Church, however, which having a scriptural creed, fears to preach it, will probably grow the faster for the suppression; but always with the danger that her strength will become her weakness, and her ruin be wrought from within—her very bulk disrupting her bonds. A slower and more intelligent growth is safer.

The Church whose creed tends in life to holiness, in work to charity, and in teaching to purity, will surely, under the Divine blessing, do her part in restoring in man the broken features of the Divine Image.

HER quiet may at times be broken, and her progress labored; but in his own proposed time, he who is sleeping in the stern of the ship, will rise, and rebuke the wind, and still the waves, and there will be "a great peaceableness," and the ship will come to land whither the Master sent her.

## EDUCATION.

### THE EDUCATIONAL SYSTEM IN PUBLIC SCHOOLS.

J. E. C. WELDON, HEADMASTER OF HARROW SCHOOL.

*Contemporary Review, May.*

THE educational problem is perpetual, perhaps can never be solved, for it is the adjustment of moral and mental discipline to the characteristic conditions of the time.

If it was once hard to find the means of extending the educational system in public schools, it is equally hard now to find the means of confining it. It is taken for granted that if a boy leaves his public school, without having gained any knowledge of English subjects, such as history and geography, without having read any book in French or German, and without having learned the elements of natural science, he is an educational failure, whatever may be his skill in athletic games, or his knowledge of the world. Each department has its advocates, science, literature, modern languages, mathematics and classical learning in its recent developments of philology and archaeology, each entering into the intellectual life of schools and tending to demand a greater interest and attention.

The present paper is an attempt at making suggestions which may pave the way for a reform in education. Educational reform cannot stand unless it is based upon a study of human nature. The schoolmaster, dealing as he does with a large number of boys, is bound to consider individual character, must find some subject for which each has a capacity, and train him in it. This is the principle of *specialisation*, the great educational discovery of the day. The polar-star of the schools which devote themselves to scholarship-winning, it often militates against the system of a school, fails in intellectuality by not always keeping alive a true ideal of boyhood.

Educational reform may proceed upon two lines, either preserving all such rigidity, in the principles of a public school, as is not inconsistent with inevitable modern demands; or allowing the utmost elasticity which is not inconsistent with a definite school system. In other words, it will either restrain specialisation, or it will encourage it. Numerous considerations will show that the second of these views is the truer. It is justified by the increasing number of educational subjects; by the variety of examinations; by the callings in life for which the boys are prepared; by the study of individual needs and capacities, and by the natural desire of giving every boy the best chance of doing himself justice in the world. Accordingly, it will be the educator's object to ascertain, at the earliest time, the study or studies in which a boy is capable of excellence.

Still, this principle requires some limitations, for it is evident that an absolute freedom in educational subjects is chimerical. Tastes and talents do not reveal themselves at an early age, and, again, nobody has yet shown how a school can be organized and administered without some sacrifice of individuality among its numbers.

Education loses a large part of its value if it is not, to some extent, the common property of all educated people. Mental discipline alone is not the question, but also practical efficiency in life. If it is true that the student of one subject, whether language, mathematics, or natural science, imperceptibly acquires a certain mental temper, the education ought to correct this one-sidedness, restore the intellectual balance, and so qualify the student for meeting all such duties and difficulties as may come in his way.

Educational subjects may be divisible into two classes. One class embracing such primary subjects as form the common stock of educated people. These should be taught to all, and should cover the entire course. The other includes those secondary or accessory subjects which are not essential for all and need not be carried through the whole school-life.

It has been proposed to organise a school upon the principle of bifurcation, or trifurcation, or (as I think) some still more formidable furcation, having Classical, Modern and Science departments; the education in each differing essentially from that in every other. But these are, in fact, several schools in one; and must be deficient in cohesion and coördination. The reformed educational system should rather be a tree, the trunk always remaining the same, though slowly tapering and sending out its branches on all sides, commencing with rigidity, ending with elasticity.

The subjects of primary importance in education are decided partly by the constitution of the human mind and partly by the practical needs of life. Among the essentials are the idea of proof; the ability to distinguish between what is known and what is not known. The habit of exact thought necessary to the recognition of the difference between proof and probability, and the causes of that difficulty in gaining exact proof. For these there is no teacher like mathematics.

Then comes too the knowledge of man's contemporaries and neighbors; the history of his land and its opportunities. Thus the Christian religion, considered not only doctrinally and morally, but historically, is a subject calling for systematic instruction, and English literature and history should have their places.

In our age of constant inter-communion between various countries, one modern language should be included, and that the language of widest influence and circulation, and, in my judgment, the preference should be given, undoubtedly, to the French.

Divinity, mathematics, a language, studied for its own sake, French studied as an instrument of utility, some branch or branches of natural science, and the elements, at least, of English literature and history, as well as of geography, will make up the sum of knowledge, without which no person, who may claim to be educated, will enter upon life.

But a language studied with scientific accuracy for its own sake, should not be a living language which is subject to constant change, but a dead language, which does not lend itself to the temptation of sacrificing accuracy to utility. What shall that language be? for it will not be denied that the simultaneous study of two dead languages (besides all the other subjects) is a burden too heavy for youthful minds. The case becomes irresistibly strong if there is a dead language which may be regarded as occupying an imperial position in the world, the language of law, of liberty, of religion, the parent of half the languages spoken in Europe, exhibiting a singular strength and precision of grammatical idioms, and having been so long and closely studied, as to be furnished with the necessary means and appliances for teaching. Such a language is Latin, and it would be a serious educational mistake to lose the universality of the Latin language as an element of the higher education. If Greek is taught, the added intellectual demand is so great, that it would exclude a good many other subjects; and to some boys other subjects are worth more than Greek; and its study is the less necessary now, as so many able translations may familiarize us with the characteristics of Greek thought and literature. If it appears that the element of classicality is wanting to a boy's mind, it will be natural to deter him from sacrificing time and energy upon a study so difficult as Greek. If, on the other hand, it appears that his capacities, or possibly his circumstances and duties, are such as tell in favor of a classical education, he will be led to begin and continue the study of Greek.

### A LECTURE AGAINST LECTURING.

PROFESSOR H. SEDGWICK.

*The New Review, London and New York, May, 1890.*

I HAVE for many years held the view, that the traditional method of academic teaching needs a radical alteration.

The change that I am now to advocate, relates to a simple

and fundamental question: viz. how, when we have located our teacher, and selected his subjects, and collected a class of intelligent and industrious youth, the instruction should be imparted which the class may be presumed to be fairly eager to acquire.

The answer—or at least the main answer—to this question appears to be thought by most persons so simple as hardly to require a moment's consideration. All that seems to them necessary is that the teacher and the class should be brought together in a room, at a certain hour, on certain days in the week—varying usually from two to six—and that the teacher should expound his subject in a series of lectures varying from forty-five to sixty minutes in length. This is the traditional, time-honored, almost universal practice of University professors, ordinary or extraordinary, in the countries that share European civilization. In Germany the instrument of academic instruction is—in most departments of study, and so far as the majority of students are concerned—simply the lecture; and even in England, it is commonly thought to be the main, if not the sole, educational business of a professor, to expound his subject in a course of lectures.

It is this opinion that appears to me to be radically erroneous. I regard the ordinary expository lecture—in most subjects, and so far as the most intelligent class of students are concerned—as an antiquated survival: a relic of the times before the printing press was invented; maintained partly by the mere conservatism of habit and the prestige of ancient tradition, partly by the difficulty—which I quite admit—of finding the right substitute for it.

This, then, is the heresy that I have to defend, but before defending it I wish carefully to limit it so as not to present too broad a front to an orthodox opponent.

I do not intend to apply it to exhibitory lectures, dialectic lectures, disciplinary lectures, nor to lectures primarily designed to produce an effect on the emotions. Leaving these out of the account let us confine our attention to the ordinary expository lecture, in which the lecturer's function is merely to impart instruction by reading or saying a series of words that might be written and printed. My view is that this species of lecture, when addressed to students who have duly learnt, and are willing to use, the art of reading books, is, in most cases, an unsuitable and uneconomical employment of the time of the teacher and the class. I shall first assume that an adequate exposition of the lecturer's subject either is already obtainable in print, or might be provided in this form by the lecturer himself. The student who reads has two capital advantages over the student who listens: he can vary the pace at will, and he can turn back and compare passages. And in learning anything it seems to me fundamentally important to be able to take in rapidly what is easy or familiar, and to pause to reflect as long as one likes, on what is novel or difficult. But the one thing the lecturer cannot allow is the pause for reflection; he must go on talking.

I remember well the occasion on which the view that I am now expressing first presented itself to me in a clear form, nearly thirty years ago. It was the first time that I attended a lecture—by an eminent professor—in a German university. The eminent man came in—according to custom—punctually at the quarter; he carried in his hand a manuscript yellow with age; he did not seem to look at his audience, but fixing his eyes on the manuscript, he began to read it aloud with slow, monotonous utterance. I glanced around the room; every pupil that I could see was bending over his note-book, writing as hard as he could. The unfamiliar surroundings and the unfamiliar language stimulated my imagination, and I fancied myself back in a world of four centuries ago, in which it had not yet occurred to Coster or Gutenberg that it would be a convenience to set movable types for the multiplication of copies of manuscript.

My opponents will perhaps reply that all my argument is

based on the unwarrantable assumption that what the lecturer has to say, or an adequate substitute for it, is obtainable in print. But they will say, if the lecturer is worth his salt, this will not be the case; he will always have something to say which is not in print, and which will yet be important for the student to know. I do not deny that this is to some extent true. I admit that there must always be *some* place left for the expository lecture. All I contend for is that the need might be very much reduced, and ought to be reduced, by giving every encouragement to the teacher to disseminate his doctrine through the medium of the press. My complaint against the prevailing system is that it has precisely the opposite effect. It gives the utmost inducement to a teacher to keep the most indispensable part of his teaching unpublished.

I do not wish to degrade the tone of this discussion by laying stress on sordid pecuniary considerations; but I must mention that I have heard of a professor whose class diminished very markedly after his systematic treatise was published; and it seems obvious that where there is an active competition among teachers, a man who is conscious of having attracted an audience rather by his matter than by his manner, may reasonably fear and avoid this result.

My conclusion then is, that it ought to be regarded as the primary duty of an academic teacher, in relation to the class of students for whom advanced teaching is mainly provided, to supply the best possible instruments of self-instruction in the form of printed books or papers. These ought to be partly his own work if he is worthy of his position, but the extent to which this ought to be the case will vary with circumstances.

To the study of this printed matter, his oral teaching ought to be frankly and completely subordinate and supplementary.

#### EDUCATIONAL TROUBLES.

*Nedila, St. Petersburg, April.*

UNDER the jurisdiction of the Minister of Education there are 22,000 primary schools, and under the management of the Holy Synod 18,000 parish schools, throughout the Empire. About five times as many institutions of the kind would be required to provide proper facilities of primary education for the 100,000,000 subjects of the White Czar. But even the small number of schools that we have are hampered in their working through the appointment of unfaithful teachers. Instances have recently occurred which made it appear as though the two school systems were antagonistic to each other, and as if the people were opposed to the public school, and in favor of those which stand under the management of the Church. But on close investigation it was discovered that the displeasure of the people was not genuine, but conjured up by unconscientious, and scheming teachers of the clerical schools. Two notorious examples of this kind will illustrate the position.

The peasants of Essen-Ekinsk (a village in the circuit of Theodosy in the Government of Crimea) have made a raid upon their public school, driven out the pupils, destroyed the school furniture, closed up the building, and informed the lady teacher that her services were not wanted. At the same time Father Polkanoff, who was appointed as religious teacher of that school, handed in a memorial to the Bishop, stating that the people of his circuit were displeased with the public school on account of the heterodoxy of the teacher, Mme. Kaban; he urged upon the Bishop to petition the Government to abolish the public school, and to introduce in his circuit a parish school instead. As soon as the raid of the peasants had taken place, the Government authorities appointed a commission to investigate the matter, and to bring the instigators to justice. The investigation brought to light the following facts:—Father Polkanoff was appointed religious teacher of the schools of Essen-Ekinsk and of Salinsk, two villages eight-

teen versts distant from each other. He found his duties too onerous for him, and neglected his work at Essen-Ekinsk, so that he was often reprimanded by the school authorities. For fear of being reprimanded again, he incited the peasants to make a raid upon the school, to give the impression that they were displeased with the secular teacher. As to his accusations against the teacher, they were found to be without the least foundation. The commission therefore petitioned the Bishop to remove Father Polkanoff from that circuit, and reinstated the school, and the exonerated teacher in the former post.

Another instance is that of the peasants of Nikolayévsk (Government of Saratov), who signed a petition to the Government that the public schools of their circuit should be abolished, and supplanted by parish schools. Upon investigation by the school inspectors of that Government it was found, that the petition had been drawn up by a delinquent clerical teacher of that place, and that the peasants had been induced to sign it, some of them not knowing what the document contained, others under the influence of liquor to which the religious schemer treated them.

In view of these facts it is pleasant to notice that the Procurator General of the Holy Synod, in his last annual report, dwelt upon the necessity of the two school systems established in Russia working harmoniously toward one end—the education of the masses. He took pains to show how those two systems are not antagonistic, but complementary to one another in the general economy of education.

## LITERATURE.

### THE NOVEL AND THE COMMON SCHOOL.

CHARLES DUDLEY WARNER.

*Atlantic Monthly, Boston, June.*

ONE of the tests of popular education is found in the kind of reading sought for and enjoyed by a majority of the American people: and as the greater part of this reading is fiction, and that of an inferior sort, we have before us the relation of the novel to the common school.

We may consider this subject in two aspects; (1) the encouragement, by neglect or by teaching, of the taste that demands this kind of fiction, and (2) the tendency of the novel to become what this taste demands. Just here, we should not omit to notice the modern newspaper in its career of not only giving and creating news, and increasing its sensationalism, but also providing story and fiction for the million, thus usurping the place of books and periodical literature.

Multitudes read nothing but newspapers, and being fed upon scraps, and too often badly cooked and badly served, the taste is lowered, the appetite diseased, and the mind loses its power of discrimination. Are such newspapers a response to a taste created by our common schools? Do pupils come out of school with the habit of continuous reading of books, or of only picking up scraps in the journals, as they might snatch a hasty meal at a lunch counter? What, in short, do the schools contribute to the creation of a taste for good literature? The fact is that the novel, mediocre, banal, merely sensational, and worthless for any purpose of intellectual stimulus or elevation of the ideal, is encouraged in this age as it never was before. The demand is for cheap quantity, and not for quality.

This lack of discrimination is partly due to the want of proper training in the public schools; for most of them teach reading, and often so poorly, that the pupils cannot read easily, hence they must have spice, blood, and vice stimulta-

ing their taste, which as it turns from the true and manly, craves a corrupting sensationalism.

What does the common school usually do for literary taste? Generally there is no thought about it. If we examine the reading-books from the lowest grade to the highest, we find that their object is to teach words, not literature. We may say that to learn how to read, and not what to read is confessedly the object of these books, but even this is not attained, for reading involves the combination of known words to form new ideas, and this is lacking: so the taste for good literature is not developed, thus leaving the pupil with no power of judgment or faculty of discrimination. Let the school authorities clearly apprehend only one truth, and that is that the minds of children, even of tender age, can be as readily interested in good literature as in the dreary feebleness of the juvenile reader. What sort of effect will be produced upon the mind by stuff like this?—"Little Jimmy had a little white pig." "Did the little pig know Jimmy?" "Yes, the little pig knew Jimmy, and would come when he called." "How did Jimmy know his pig from the other little pigs?" "By the twist in his tail." (Children ask the meaning of "twist") And so on. Often the little ones have but one book of this sort, at which they are kept until they can read or repeat it upside-down. All such books cultivate inattention, and intellectual vacancy. The child is not taught to think, and not a step is taken to inform him of the world around him; so his education is not even begun.

Children pass to higher grades, are continued in the use of books containing mere exercises, and, at the ages of seventeen and eighteen, are without the least conception of art or literature, or of the continuity of the relations of history, and are ignorant of the great names which illuminate the ages. The stories they read, if they read at all, are the diluted and feeble fictions that flood the country, and that scarcely rise above the intellectual level of Jimmy and his pig.

It has been demonstrated that it is as easy to begin with good literature as with the sort of reading described. It makes little difference where the beginning is made, for any good, real book is an open door into the wide field of literature—of history—of interest in the entire human race. On the same day read the story of Jimmy, and a Greek myth, or an episode from the *Odyssey*, or any genuine bit of human nature and life; then ask the children, next day, which they wish to hear again, and almost all of them will call for a repetition of the real thing, which appeals to their imaginations and the verity which they recognize.

We have seen six hundred pupils intelligently interested in a talk, which contained classical and literary allusions that would have been incomprehensible to an ordinary school, brought up on the ordinary readers and text-books. Even children in the kindergarten are eager for Whittier's "Barefoot Boy" and Longfellow's "Hiawatha." It requires, I repeat, little more pains to create a good taste in reading than a bad taste.

The notion that literature can be taken up as a branch of education, and learned at the proper time, and when other studies permit, is one of the most farcical in our scheme of education. It is only matched in absurdity by the other current idea, that literature is something separate and apart from general knowledge. The taste must be formed and the training begun in school. The first lesson read to, or read by, the child should begin to put him in relations with the world and the thought of the world. When literature is given its proper place in school, not only for the development of the mind, but as the most easily opened door to history, art, science, general intelligence, we shall see the taste of the reading public in the United States undergo a mighty change, in demanding something higher and better than is now provided, and fiction will rise out of the deep, unhealthy places into which it has fallen.

**THE NEW POETIC FORM AS SHOWN IN BROWNING**—In *Poet-Lore*, Philadelphia, for May, Daniel G. Brinton applies to Browning's poems the last and highest canon of poetic criticism, which disregards all the musty rules of metre and psalmody, and seeks the poetic form in the underlying harmony of cadences, rests, and tone-colors, every one of which has its value in so far as it heightens the force of the proposition by harmonic vibrations of sound, subtly correlated to the idea of image expressed in the words. Sidney Lanier in his "Science of English Verse," John Addington Symonds in his "Essay on Blank Verse," and Dr. Maximilian Kawczynski in a work on the "Origin and History of Rhythms," are quoted to show that the modern poet seeks to renounce the artificial and immobile symmetry of art and formalism, and endeavors to recall vividly and emphasize the impression left by rhythmic correspondence of soul and sense, of the psychical and the physical phenomena.

Tennyson and Browning, conspicuously, have evoked delicate shades of poetic feeling without the aid of stanzas or of rhyme, without artificial structure or repetition of metrical feet.

He speaks of "tone-color" or "tone-quality," which includes those processes called assonance, consonance, and alliteration, as well as those combinations known as sound-blending—the significance of these Browning constantly studies.

In regard to Browning's faulty rhymes, he observes that the poet employs rhyme merely as a means of heightening the effect of his secondary rhythm. His rhyming words are often only a faint but melodious echo. He maintains that in Browning's works we find so many instances of profound insight into verbal harmonies, such singular strength of poetic grouping, and such marvellous grasp of the rhythmic properties of the English language that we must assign him a rank second to no English poet of this century.

In the same publication, Robert G. Kingsland, points out as peculiarly characteristic of the author, one of Mrs. Barrett Browning's letters recently sold in London. Writing to R. H. Horne, she says: "Do you, too, call Byron vindictive? I do not. If he turned upon the dark it was by the instinct of passion, not by the theory of vengeance, I believe and am assured. Poor, poor Lord Byron! How would I lay the sun and moon against a tennis-ball that he had more tenderness in one section of his heart than —, though a tenderness misunderstood and crushed, ignorantly, profanely, and solely by false friends and a pattern wife. His blood is on our heads—on us in England—even as Napoleon's is. Two stains of the sort have we in a century, and what will wash them out?"

## MISCELLANEOUS.

### THE EMIN PASHA RELIEF EXPEDITION.

HENRY M. STANLEY.

*Scribner's Magazine, New York, June.*

MR. STANLEY begins with a prefatory letter which will appear in his forthcoming work. In this letter, addressed to Sir William MacKinnon, he declares his profound sense of how entirely his marvellously narrow escapes from utter destruction and his return to civilization safe and uninjured, were due to the mercy of Almighty God. He relates more than one instance of what he considers as immediate answers to prayers made in times of great suffering and distress. He acknowledges the priceless services of his friends Stairs, Jephson, Nelson and Parke—"four men whose devotion to their several duties was as perfect as human nature is capable of." It is hoped by Mr. Stanley that nothing he may say will be taken as derogating in the slightest from the highest conception of the ideal he had formed of Emin Pasha. Emin's misfortunes

never caused Stanley to lose his respect for the former, although Stanley may not agree with that excess of sentiment which distinguished Emin, for objects so unworthy as sworn rebels. "As an administrator he displayed the finest qualities; he was just, tender, loyal, merciful and affectionate to the natives who placed themselves under his protection; and no higher and better proof of the esteem with which he was regarded by his soldiers can be desired than that he owed his life to the reputation for justness and mildness which he had won."

The letter to Sir William is followed by a passage from Stanley's book, now in press, describing one of the most eventful periods of his journey, "Nelson's Starvation Camp."

On the morning of October 6, 1887, it was evident that Captain Nelson and fifty-two of the black men were wholly unable to travel further. It was decided, therefore, to leave these in camp, while Stanley and the other white and black men—211 in all—went forward to try to find some food. Nelson and his fifty-two men were left with hardly any food in a camp on a sandy terrace, encompassed by rocks and hemmed in narrowly by dark woods which rose from the river's edge to the height of 600 feet, on the bank of the Drumiwi, there a writhing and tortuous stream, making an unceasing uproar, and with two cataracts not far away, each rivalling the other's thunder. A gloomier spot for a camp could hardly have been selected. Stanley, with his 211 men, started on October 7. They made their way, as well as they could, at a funeral pace—marching sometimes only four and a half miles a day—through woods with dense undergrowth, living on the fungi and berries they could find, glad even to get nux vomica, suffering the pangs of unappeasable hunger, all frightfully thin, though the whites not so much reduced as the colored men. They had occasionally to climb hills which, in their enfeebled condition, caused their hearts to palpitate violently. Hunger, followed by despair, killed many of the colored men. The night of the 17th was ushered in by a tempest which threatened to uproot the forest and bear it to the distant West, accompanied by floods of rain and a severe cold temperature. The next day, however (the 18th), relief came. They reached a community of Manyema, Arabian ivory hunters, who had arrived five months before. Here, at last, they had food, but alas! they had lost the power to digest it. "Nature either furnishes a stomach and no food, or else furnishes a feast and robs us of all appetite." The party began to suffer from many illnesses, the result of the food it had so long been unused to. The Manyema on the first day were very gracious and friendly, on the next day were less so, because the fine cloth and fine beads they expected to receive for the food furnished were not forthcoming, and it seemed for a time improbable that enough food could be got to send any to Nelson. By the 26th, however, matters were arranged, and on that day Mr. Jephson, with forty Zanzibaris and thirty Manyema, set out to rescue Nelson, whose camp was reached on the 29th. Pitiable, indeed, was the condition of things there. Of the fifty-two men left with Nelson, five only remained, of whom two were in a dying state; all the rest had either deserted or were dead. Nelson himself, having hardly left his tent on account of his badly ulcerated feet during the absence of Stanley, had lived chiefly on fruits and fungi his two boys had brought in from day to day. Jephson found Nelson sitting near his tent, worn and haggard looking, with deep lines about his eyes and mouth, and the latter could do nothing but sob and turn away and mutter something about being very weak. But Nelson recovered slowly and has lived to return.

### HOW TO SEE EUROPE.

JOHN J. HUME.

*Belford's Magazine, New York, June.*

WHILE Americans are unquestionably great travellers, it is denied that they are good travellers. They can go farther and see less than any other people. When the ordinary American

decides to take a European trip, his main purpose is to see the most in the shortest possible time. He goes like thunder. He is up early and he is down late. He rarely passes more than one day in one place. He reaches the end of his circuit on time—with perhaps a day or two to spare—pretty tired, and with something of a sense of bewilderment, as to where he has been and what it all meant; but then he has seen Europe.

Would not a practical common-sense American, instead of going abroad to see foreign countries in the way spoken of, do better to let foreign countries come to him? This can easily be done nowadays, at an expense of fifty cents a country, through the medium of illustrated lectures—"illuminated tours," as they are called. These really furnish, as far as they go, very clever reproductions of foreign lands, with the exception of their smells. Yet even those could be managed with the help of a little garlic, a bottle or two of stale beer, and a few favorite cheeses judiciously introduced by those who handle the stereopticon.

But how can Europe best be seen? The traveller, who wishes to explore any particular country, should select some typical district or city, which, to be the most interesting, need not necessarily be the largest or best known, confine his observations to it until his time for that country is exhausted, and then go on to the next, there to repeat the operation. The city should be entered, if possible, on foot, slowly and quietly, but with open, busy eyes. It is a great mistake for the visitor to enter by rail, ride in a close carriage from the station to the hotel, and thence, starting from the centre, examine the principal attractions first, and the others, according to their importance, and the time at his command, afterward. The same system will apply in the inspection of objects of interest after the city has been entered. Let the sight-seer discard cars and cabs and coaches, and even mules and donkeys, and trust to his own natural means of locomotion. Securely mounted upon his own legs, he can go where he pleases, as fast or slow as he pleases, and stop as he pleases.

The American should not go to the hotels most highly recommended in the guide-books. In every European city there are plenty of excellent quarters to be had, where the local fashion, both in habit and table, is retained, and where visitors can domicile with entire convenience and security. The traveller who expects to stop, even for a single night, will do well to seek out some "pension" or unfashionable hotel for a lodging, due recommendation, of course, having been secured. He will thus be in a situation to observe somewhat of the domestic and work-a-day features of his environment and have something left to pay for the next entertainment. It is a costly variety to travel only in first-class railway carriages. American tourists, by using second-class carriages, and thus mingling with the masses of the people among whom they are moving, doing and faring as they do, will not only save money, but have a far better time. While the course prescribed does involve some tramping and labor, Americans who are able to go three thousand miles from home, should be equal to the exercise demanded. In doing it they will find that with improved digestion and correspondingly improved spirits and temper, their capacity to enjoy what they see will be surprisingly enlarged.

#### THE SALON.

PAUL HERVIEU.

*La Lecture, Paris, May.*

IT is thus they call the annual exposition of paintings, sculpture and drawings, although it has nothing in common with a place to which people belonging to society receive an invitation to come. On the contrary the general public enters, walks about with hat on head in unfurnished rooms. Those

who are not acquainted with each other, tread on each other's feet without scruple, and take, without ceremony, the best places.

Every one whose business begins late in the day or ends early, frequents the Salon during the month of May, instead of strolling about the streets and looking into shop windows. Many seek refuge in the Salon from the rain or the wind, or utilize it as a rendezvous.

Nearly all the arrivals enter the door of the great gallery with a pleased expression of countenance, and apparently with anticipation of enjoyment. The most attractive pictures are first seen and the visitors grow enthusiastic over the military triumphs, the peaceable interiors, the landscapes. The animals always draw attention, the dogs bitten by wolves, the wolves bitten by dogs, the cats in baskets, and the monkeys who break precious pieces of China without any conceivable motive. Even the portraits of individuals unknown to the great mass of visitors give pleasure. There is always some one standing before them and saying, "It is just like him—or her—or them."

The enthusiasm, however, gradually evaporates under the fatigue of the prolonged march about the galleries. When the rooms are reached where are hung the pictures of some bloody and terrifying subject, or of a pure local interest, or of an immense size, the women sit down and turn up their noses and the men shrug their shoulders. They ask who in the world will ever buy such things. But they forget how big America is and how much empty space there is in our provincial museums. Happily they have to go through the garden in going out. There, in the fresh air, with a glance at the sculptures, the red geraniums, rhododendrons, lilacs and heliotropes in bloom, and a fair buffet, the visitors recover their equanimity, and carry away the impression that the Salon is not such a bad thing after all.

HOW TO TRAVEL IN ITALY.—J. P. Mahaffy, in the *Chautauquan* for May, supposing that we have arrived at Genoa, which many persons regard as a mere halting place on the way to Rome, guides us to some of the famous palaces which are peculiarly splendid specimens of the Renaissance house-building of the sixteenth century, where we can find the best portraits ever painted by Vandyke. If we desire to know what Renaissance house-building means, and with what earlier styles it is contrasted, we should compare the churches, such as the Cathedral (San Lorenzo) and the Crusader's Church (S. Giovanni), with the very gorgeous Church of the Annunziata; we can spend several days also in the study of the Romanesque, Norman, Gothic and Classical styles. Of the three other cities by which we can enter North Italy—Turin, Milan and Venice—Turin is the least interesting, because it is the most modern, but here the Egyptian Museum is among the best in Europe. In Milan we will not, as many do, spend all our time in the gorgeous but not first-rate Cathedral, but visit the Ambrosian Library, which contains priceless treasures of MSS., missals, ancient printing, etc., and an immense collection of sketches from pictures by Raffaelle, Michael Angelo and Leonardo da Vinci. Venice is by far the richest and most complicated in its beauty of all North Italian towns. But Ruskin has disclosed to every educated reader what it means to study Venice with proper intelligence. There are in Northern Italy a series of splendid cities with a great history and a noble art, which should occupy any intelligent traveller not less than three weeks or a month. We may visit Padua, with its little chapel full of Giotto's frescoes, and Verona, with its amphitheatre, its tombs and its churches; Parma, with its Correggios; Modena, etc.

To many persons Italy means four cities, Venice, Florence, Rome and Naples; but we ought to realize that in Italy every town is worth seeing, and that there are history and art in every place.

**The Press.****SOCIAL TOPICS.**

**AGRICULTURAL THERAPEUTICS.** Trying to lift the farmers out of the Slough of Despond, has become a very active political industry. There are many ways proposed: government purchase of the railways; government loans to farmers at nominal rates of interest; a warehouse and certificate plan similar to that enjoyed by silver miners; the introduction of about 30,000,000 more immigrants to consume the surplus products (care being taken, however, that they do not become farmers); limitations of the amount of food products to home consumption, relieving us of the necessity of regulating the prices by the rates in free-trade London; and so on. The way to increase the farmer's profits is to cut down his expenses. Stop taxing him for the benefit of manufacturers, corporations and trusts. Open the foreign markets now limited by the tariff, and to be practically closed by the McKinley bill. Give the farmer a fair chance and he will prosper.—*Houston Post (Dem.), Houston, Tex., May 21.*

**THE FARMERS AND THEIR TROUBLES** are coming constantly more sharply into public view, and the cry from them is more and more alarming, showing that, notwithstanding every effort, they are constantly falling behind. Even the increasing practice of putting the women and girls of the family into the fields does not seem to afford any relief, and the ignorance consequent on lack of attendance at school inspires discouragement. What is the reason and what the remedy? The reason is found in the fact that the great "bonanza farms" of the West are crowding out the small farmers by raising wheat cheaper than they can.

The remedy is *cooperative-farming*. Let the smaller farmers combine, put all their farms into one great farm under one general control, which can get and use the best machinery, make the most favorable terms with railroads, dispense with middlemen, and divide the profits yearly among the farmers in proportion to the number of acres owned by each. Think it over farmers and let us hear from you.—*The Voice (Prohib.) New York, May, 22.*

**THE PROPOSAL OF THE FARMERS' ALLIANCE** that the Government erect storehouses for the storage of grain upon which are to be issued Treasury notes for the benefit of the farmer, seems to us just as legitimate as for the Government to buy silver and issue Treasury notes on the silver. And why is it not just as legitimate for the Government to lend money to the farmers as to give money as bounty to sugar-growers and ship-builders? If the Government becomes a great charitable institution, sooner or later all enterprises may be expected to apply for their share, and politics will become a general scramble in which the weakest will go to the wall.—*Christian Union, New York, May 22.*

**THE GOVERNMENTS AND THE LABORERS.**—The May demonstrations have forced from the Governments in Europe the admission that the

labor problem is the leading political question of the day, but the various efforts for its solution, such as those discussed at the Berlin Conference and voiced by the German Emperor, show how cloudy the imperial mind is on the whole question. Even the speech from the throne at the opening of the Reichstag, while cutting down the recommendations of the re-script, and confining itself to matters directly within the scope of the Government, does not touch the central cause of working-class discontent, viz., the desire of more money for less work; indeed there was a touch of satire upon the social remedies, in the added proposal for an increase of expenditure for the army.

So, too, the Pope must have his say, and, in a letter to the Archbishop of Cologne proclaims as his plan for the relief of the laborers, a proclamation on the part of the Holy See setting forth the dignity of labor and the obligation to faithfulness, morality, etc. So with all the Governments of Europe. They avoid the real issue, which is money, not morality. Some way or other the working classes have got the idea that there exists some sort of a fund of wealth, accessible to employers, but denied to them. This idea is strengthened by the amiable talk of the Emperor and others, which is looked upon as a sign of fear, and a desire to temporize and put off the evil day of equal distribution. In short, we seem to be entering on a period of extraordinary folly in the economical world.—*The Evening Post, N. Y., May 24.*

**LIBERTY AND LABOR.**—We are told that the justification of labor "is to be found in the imperfection of human nature." It betrays a singular state of mind with regard to social phenomena to talk about the "justification of labor." The justification of labor is that we cannot live without it. We might as well discuss the justification of breathing, or of existence itself. It is idleness which needs justification. It is also singular that anybody should find satisfaction in giving definition to labor, poverty, etc. This is only literary sleight of hand. Labor remains just what it always was—a pitiless fact, an inevitable necessity. A man who has capital on which he can live without work is living on past labor, accumulated and reapplied. There is no way in which one of the sons of men can live without labor, except by enslaving some of his fellow-men to work for him. Labor is all expenditure of human energy, by which the sustentation of society is carried on. It is *expenditure* of human energy, and never can be anything else. Therefore it wears out men and consumes them. In a limited measure, and in youth for a limited time, it may be pleasurable, but as it is sure to surpass the limits of degree, or the limits of time as man grows old, it is certain to be an oppression and destruction to the individual, against which his will must revolt, because his physical powers are sure to decay while yet his will is strong to wish and to undertake. It is an instructive fact that modern methods of poor relief and modern poor laws grew up as slavery, serfdom and villanage passed away. A slave could never be a vagabond or a pauper; he could not starve to death unless there was a general collapse of the entire social order, so that his master could neither feed him nor find

a purchaser for him.—*Professor W. G. Sumner, in The Independent, New York, May 22.*

**HOUSING THE WORKING CLASSES IN LONDON.**—The London County Council having considered the proper manner of maintaining the houses of the working classes in a satisfactory sanitary condition, have decided to remedy the existing state of affairs by either improving or tearing down such buildings as are unfit for human habitation, and also to provide houses for people who have thus been rendered homeless. The authorities purpose building on several areas now in their possession in different parts of the city, and instructions have been given to the Council's architect and medical officers to obtain information about the present accommodation of the working class, because rents are considered very high for the conveniences given.—*Sanitary Record, London, April 15.*

**THE UNIVERSAL POLICE.**—The arrest at Havana, of Michael Eyraud, the Paris assassin, goes to show once more how far it has become impossible in our day for an assassin to escape justice in any part of the world. It is not too much to presume that twenty-five years from now it will be wholly impossible to elude the police. This results partly from the wide extension of the telegraph, also to a certain extent from the publicity that the newspapers give to crime, but especially to the marvellous perfection with which the police of the various countries of the world work together. The chiefs of police of the principal cities are urged by their ambition to aid each other mutually in all these cases, because that confers honor on the institution to which they belong. In our day the police of London, Paris, Berlin, St. Petersburg and the United States work together with perfect harmony and rapidity. There was a time when they did not give themselves much trouble in the United States to respond to a requisition from the other side of the water, and it is well known that the local authorities of London and Paris were formerly on very bad terms. Belgium is still a little unreliable in its relations with the French police. These are the only two countries which are not on perfectly good terms. It is a fact that to-day so active a cooperation can be established between the five principal nations of the world, that a criminal of whom an exact description can be given, can be sure of falling into the hands of the police, no matter where he goes. Nevertheless the old theory that the surest hiding place is in a large city is always true.—*Courrier des Etats Unis, New York, May 26.*

**BREACH OF PROMISE CASES** are confined almost entirely to the lower and lower-middle classes. When a girl of the upper classes is thrown over by her lover, she revenges herself in a different fashion. "Next to being married," says Mr. Bennet, in "Pride and Prejudice," "a girl likes to be crossed in love now and then. It is something to think of, and gives her a sort of distinction among her companions." That is a masculine view of the matter, and has as little truth in it as the author, probably, intended it should have. As a rule a girl does not like to be jilted, though she endeavors, with more or less success, to conceal the fact

from the world in general, and the jilt in particular. She marries some one else, and salves her pride at the risk of making herself miserable for life. But the daughter of the people is made of less stern stuff. She does not, any more than her aristocratic sister, like being crossed in love, but unlike the latter, she does not pretend to like it; and by-and-bye the young man makes his appearance as a defendant in a breach of promise case. The daughter of the grocer or the yeoman farmer does not attach any disgrace to appearing in the character of a forsaken and forlorn sweetheart. We can appreciate the reasonableness of the arguments brought forward by those who seek to abolish actions for breach of promise of marriage. Granted that a woman of refinement and delicacy would not bring such an action; and, also, that the appraisement of the value of a broken heart by the law is grotesque and sordidly ridiculous. But the law simply recompenses a woman for pecuniary loss which she may have sustained by the failure to fulfill a definite contract entered into with her. In many cases this loss is a substantial one and easily capable of being assessed. We favor further legislation on the subject, so that such actions should be put on a practical and business-like basis; at least, the plaintiff should be required to prove actual pecuniary loss.—*Life, London, May 17.*

THE SPANISH GEOGRAPHICAL and Statistical Institute has just published the first results known of the official census of Spain taken December 31, 1887, making the population 17,550,246. The last previous census taken in 1877 declared the number of persons in the kingdom to be 16,634,345. Thus in ten years there has been an increase of 6 per cent., or about .54 per cent. a year. This is slightly better than in the seventeen years from 1860 to 1877, during which the increase was only .35 per cent. a year. The improvement during the ten years preceding 1887 is attributed to peace and tranquillity, to better hygienic conditions in the large towns, and to notable improvements in the mode of taking the census.—*Journal des Débats, April 26.*

#### POLITICAL.

SOLDIERS AND ARMAMENTS.—Germany is the country of all the world where scientific and exact knowledge of any subject is most deferred to, and where experts are most regarded. Our own country is, perhaps, at the other end of the scale, as the country in which an ordinary man feels most competent to form an opinion upon matters of which, strictly speaking, he knows nothing. If the officers of our army had their way the army would be not less than twice, and probably four times as large as it is. Yet their opinions are, and have been disregarded and contemned by Congress, which fixes the army according to the crude conjectures of legislators as to what is "about right." Really, the opinion of a professional soldier is held of little more account concerning the army, than the opinion of an importer as to the effect of a proposed rate of duty. Obviously there is a point beyond which the oppression of a nation by taxes for the purpose of strengthening its army defeats its own purpose, and positively weakens

the nation, for the very purpose of self-defence. But no German soldier will admit this proposition in the concrete, though he may in the abstract. What he desires is a military force so overwhelming that it can maintain the position of the country, not only against a single antagonist, but against any conceivable combination. The military situation of Germany and of all continental Europe suggests as a vital necessity, the diminishing the burdens of the people caused by the enormous armaments, and this necessity does not appeal to professional soldiers. Count Von Moltke "pooh-poohed" the notion of universal peace as "a dream, and not even a beautiful dream." A melancholy showing of modern civilization is made whenever an army Bill comes up in any European legislature. The purpose of every philanthropic and patriotic man should be to hasten the time when the present system shall be broken. But it is evident that no assistance for this consummation will come from either hereditary rulers or professional soldiers.—*The New York Times, May 16.*

THE POLITICAL ART OF BISMARCK.—It was certain that after the retirement of Prince Bismarck his policy would be changed in important points. The policy of the first German Chancellor was altogether too personal and too often dictated by the fleeting exigencies of the moment to render it even possible to keep on spinning the threads that the departing Chancellor left to his successor. A policy that is based on principles can be carried forward by new men in something like the old way. But the Bismarckian policy, that was always ready to declare war against its own past, found its advantage in remaining without principles. Prince Bismarck prided himself on his capacity to learn, to adopt new and more correct opinions, and his life shows that he apparently always after a little time came to the conviction that what he had learned and believed before was erroneous and in need of amendment. The opponents and the friends even of Prince Bismarck recognized that what he liked to represent as an advance to truer knowledge was essentially a very different thing. His friends called Bismarck's changeableness of convictions practical politics, and esteemed this the perfect fruit of wise statesmanship. Regarding the real and permanent value of practical politics opinions vary greatly; but regarding its nature, admirers and detractors were agreed. It consists, taken at its best, in forming new combinations of forces, suitable to each changing occasion, for the purpose of remaining master of the situation, and it refrains from developing certain forces that are held to be the powers of the future, from making these the controlling ones, from following decided aims, and from giving steadiness and fixity of purpose to the political forward movement. In following the policy that has been described, Prince Bismarck could never come to a decision for the very reason that he was not ready to strengthen and further any tendency in the body politic beyond a certain limit, but has rather in decisive moments thrown his friends and aids down a few steps in order that his own freedom of action should remain unconfined. The inner weakness of this political method was not seen because it was carried out with such genius as always to win the victory for the moment. Success, that

always dazzles, and the cleverness of execution so striking to the eye, deceived people often as to the real insignificance and ephemeral character of all these triumphs. The policy of Prince Bismarck will therefore not long be continued in some of its essential points. The liquidation of the domestic policy may be delayed, because Herr von Caprivi, who was pitched into State affairs from an entirely different field of activity, needs time to acquaint himself with his new business. But that the Bismarckian edifice must come down is the general conviction, and all those throats are silent now that as long as Prince Bismarck was in office could not cry out loudly enough against the removal of this least bit of mortar. A single small breach has already been made: the stringency of the interdiction of pork imports is being relaxed steadily; a revision of the exasperating passport regulations on the French frontier is said to be in prospect; there are hopes that a German-Swiss settlement treaty will be concluded; and the repeal of the Socialist law is held to be certain.—*Die Nation, Berlin, May 3.*

DEFEAT OF THE BOULANGER PARTY.—An earnest, capable Minister of the Interior, who holds the reins with a firm hand, is an acquisition in any country, and such a minister is Constans, the head of the Administration in France, who but yesterday rescued his country from a position of grave peril. The close of the voting for the French Assembly sees Boulanger—the enemy of the Republic—the outcast—with his following of evil doers and adventurers of the lowest type, lie grovelling in the dust. Only a year ago Paris constituted the General the hero of the hour. It looked as if no power could hinder him from grasping the reins of power. The flatterers crowded his hotel, and his one consideration was whether he should grasp the reins by a bold stroke or allow himself to be wafted into Elysium on the vote of the populace. In those days Boulanger was the idol of the people; and the Governor of Paris—General Saussier—spent many an unhappy night in dread of an overthrow. To-day Boulanger is a political nothing—an outcast. A year has sufficed to dispel the illusion he created, and the Parisians reflect now with shame on the misguided impulse which led them to raise this type of mediocrity to an elevation in which he posed as the would-be saviour of the country.—*Nelle Freie Presse, Vienna.*

THE LICENSING BILL.—The meaning of all the confused cant in reference to the Licensing Bill is that the Ministry decline to confiscate the property of well-conducted tradesmen who have carried on their business under a Special State permit, and according to rules drawn up by the State.

The Ministry will bring in a bill to make it possible to reduce the number of places in which beer can be obtained; but it undoes its work with the other hand by providing that, when a public house is suppressed in the cause of virtue, the suppression shall not be accompanied by robbery. It is as notorious as their own blatant eloquence can make it, that the temperance orators wish to punish the publicans for having pursued a legal trade for years by depriving them of their property. The fanatic, however insane and narrow-minded

he may be, preserves some ray of decency so long as he is honest. He becomes utterly contemptible when he dare not say what he thinks. The virtue of the temperance party is so sickly that it cannot summon up strength even to pay its own cause, and it is acutely aware of the advantage of appealing to the meanness of others. The appeal has not been unanswered.—*The Saturday Review, London, May 10.*

**NO COMPENSATION.**—The Government have no intention of giving way to the vehement opposition of the intemperate temperance party. Every argument used by them now applied with energetic force to the slave owners, but the national sense of justice prevailed then, Mr. Gladstone himself eloquently pleading for fair dealing with them. There is no doubt that the objectors to compensation are in earnest and believe themselves to be fair and honest, but in fact they are the dupes of their own fanatical enthusiasm. Their argument that because the license only runs from year to year, it is therefore recognized as unstable, which instability is only taken into account by the dealer, is practically void, even though it may be strictly legal. The fact simply is that by the ordinary working of the system, which has long been as stable as any part of our social system, a great body of men have been encouraged to embark their capital in the business, and trust to it for a livelihood. Even when threatened by the local optimists, statesmen like Mr. Gladstone have declared that the publican had a claim in equity to compensation. Are such declarations worth nothing, and can members of a trade which has been fostered by our whole social system, be suddenly ruined without any claim upon society?

But as has been said, the bill really only provides for the purchase and extinguishing of such licenses as the Board may wish to suppress, but which cannot be withheld by the regular authority. The powers of the licensing authority are not altered in the least, so that the claim of license-holders will remain precisely what it is at present, no less and no more.—*Edinburgh Scotsman, May 17.*

**THE LOUISIANA LOTTERY.**—The manly attitude taken by Governor Nicholls of Louisiana, in his message to the State Legislature in regard to the famous Lottery Company, should arouse a public sentiment of approval that will prove irresistible. His characterization of the despotism of the ring should it gain a new base of power, is graphic and incontrovertible, and his appeal for the co-operation of all good citizens in resisting the influences that are in such danger of overcoming the influences of right, is very earnest. The "Anti-Lottery League," including some of the most prominent citizens of the State, are seconding the Governor's efforts, and seeking to forestall as much as possible the evil, should the company gain its renewal of charter, by securing from Congress the passage of a Bill forbidding it to use the United States mails. It ought to be possible to frame a measure that would secure this end without infringing on the rights of the public, and such a measure should be passed.—*The Nation (N. Y.), May 15.*

**THE LOUISIANA LOTTERY'S SHAMELESS BID.**—It is some slight indication of the enormous profits that the Louisiana Lottery must have made when it doubles its bid to the Legislature and offers the State \$1,000,000 a year for twenty-five years for the extension of its charter. It is the old dodge of thieves applying stolen money to good purposes. It is significant to what extent the public conscience has been debauched by this long-standing iniquity that all the newspapers in New Orleans are advocating the acceptance of the bid. Either they have been bribed, or the consciences of their editors have been so perverted that they are not able to distinguish right from wrong. Let us hope that the editors and the Lottery men will be disappointed, and that the Christian people of the State and its honorable citizens will put an effective quietus on the monstrous devil-fish of corruption, which with its tenacious and deadly tentacles reaching over all the State, is sucking the moral life out of the people of Louisiana.—*The Mail and Express, New York, May 15.*

**THE FIGHT OF THE LOUISIANA LOTTERY COMPANY** to secure the renewal of its charter is becoming desperate. The Company has not only to buy the newspapers and the Legislature, but a majority of the people at a special election upon an amendment to the Constitution. The *Times-Democrat* urges the acceptance of the offered bribe on the ground that the schools of the State are open only half the year, and "as a consequence the stigma attaches to Louisiana, that one-half of her population is absolutely illiterate." The Lottery Company pleads that only three per cent. of its business is in Louisiana, and therefore asks the State to enrich itself at the expense of the remainder of the Nation. Governor Nicholls, in his message, said: If the Lottery be rechartered "it will own and hold the purchasable vote of the State solidly in the hollow of its hand forever, and through it and by it the liberties and the honor of the people of Louisiana. . . . It would make and unmake governors, judges, representatives, and all officials at will."—*The Christian Union, New York, May 22.*

**PASSAGE OF THE MCKINLEY BILL.**—Never before, probably, was so important a measure rushed through the House with such unseemly haste. The Republican managers were fully determined to force it through in its original form, and in this resolution they persisted to the end, being supported by the encouragement of the Republican press in all parts of the country, which urged that the bill be made a law at the earliest moment practicable. So far as the Democratic Party is concerned, it is of little consequence whether the bill was hastened or delayed, for their representatives entered a solemn protest against not only the provisions of the bill, but also its general principle. The more outrageous these provisions, the more likely it is that the Democratic Party will be benefited in the popular opinion in the same proportion that the Republican Party will be damaged.—*The Times (Dem.), Richmond, Va., May 23.*

**INTERNATIONAL PROTECTION OF MERCHANDISE MARKS.**—The last Conference on this important subject has lately closed its sitting a

Madrid, and at it some important changes were made in the work of Conference held in Paris in 1883. The rules accepted by the delegates have yet to be ratified by the States represented, and these may not all agree in their estimate of the Convention's decisions. The indications that a universally acceptable law will soon prevail, in this department of trade, are good, because the Madrid Convention delegates were much more unanimous than those of Rome in 1886. The countries represented were the United States, Great Britain, Belgium, Italy, Holland, France, Tunis, Spain, Portugal, Switzerland, Norway, Sweden, Servia, Brazil, San Salvador and Guatemala. Germany, Austria, Russia and Turkey still withhold delegates. The United States, Belgium, Italy and Holland have not yet ratified the findings of the Convention.

It has previously been possible for a Belgian gun-maker to get his guns made in Germany, and marked with his own name and address, and French dealers were free to import "Sheffield cutlery" from Solingen, so long as it was not associated with a "fictitious trade name." Article I. of the Madrid Convention provides that "every article bearing a false indication of origin in which one of the contracting States, or a place situated in one of them, is directly or indirectly indicated as the country or place of origin, shall be seized on importation in any of the said States." Article II. allows goods manufactured in one country for a maker in another to be sold as such "provided the name and address be accompanied by precise indications and in visible characters of the country or place where manufactured."—*Engineering, London, May 9.*

#### SCIENTIFIC.

**A NEW EXPLANATION OF THE ORIGIN OF THE HARDENING OF STEEL ON BEING COOLED FROM A HIGH TEMPERATURE.**—The present theory about the hardening of steel is that when the metal is raised to a high temperature, violent molecular motion is taking place, and when the metal is rapidly chilled, the molecules have not time to rearrange themselves in their positions, consequently part of the metal is in tension and part in compression, the effect being to make the steel hard and brittle. The steel is then said to be like "Rupert's drop." There is a great difference between the actual condition of these two. We know that the heat of a body is a measure of its molecular motion, because molecular motion produces heat. Steel can be made glass-hard by putting it, when red hot, into cold water. The glass from which Rupert's drops are made is liquid at a temperature of 1,650°. Hardness in steel is explained by supposing the molecules to be jammed up against one another, hence we should expect to find a much greater change in "Rupert's drop" as to hardness than in hardened steel. But this is not so.

If a piece of copper is made red hot and then put into water it does not become harder, but softer, the molecular motion must exist in this metal as well as in the steel. Copper is an element, while steel is a mechanical combination of two elements, iron and carbon (in the form of tetraferric carbide), and a chemical compound, the carbon being in the form of graphite.

Carbon can have but little to do with the hardening of steel since graphite is a soft substance. Iron cannot have much to do in the process either, as there is little difference in the hardness of pure annealed and unannealed iron. The tetraferric carbide seems to be the chief element. In the cementation process seven to ten days are required to form tetraferric carbide; in the Bessemer process carbon and silicon, then sulphur phosphorus are burned off.

Chemically pure iron does not retain any magnetism when the magnet is removed; steel does retain magnetism, and the nearer it approaches to pure tetraferric carbide the greater its power to retain magnetism. When a bar of steel is heated to a bright red heat and allowed to cool in the air it first falls to  $680^{\circ}$ , then increases to  $712^{\circ}$  before beginning to cool to the surrounding temperature. A piece of red-hot steel is not attracted by the magnet, but on reaching  $712^{\circ}$  for the second time its magnetic properties commence and increase as it cools. If a piece of steel is heated to a red heat and then suddenly cooled the specific gravity will be less after heating than before.

It appears that iron combines with carbon to form tetraferric carbide, but this compound is unstable at a high temperature, and on reaching  $712^{\circ}$  dissociation is complete. On being allowed to cool slowly recombination takes place, but rapid cooling prevents this, and the result is free iron and free carbon. The carbon then exists as diamond carbon in an exceedingly fine state of division. This would account for the exceeding hardness of the chilled steel.—*English Mechanic, London, May 9.*

**CALIFORNIA REDWOOD LOGGING.**—Every Eastern man, whether he understands the business or not, is interested by a visit to a lumbering establishment west of the Rocky Mountains. The nature of both the country and trees require special features in the work. While axes, wedges and hammers are used the chief tool is the cross-cut saw, which is from 10 to 12 feet long. The trees are generally sawed down, the height of the stump being about 8 feet. At this height the trunk is regular, and the injury to the tree from falling is not so great as when cut lower down. To save the trees still further they are always felled up hill. The logs are generally 16 feet long. Where it is possible railroad tracks are laid into the forest, and the hauling and loading are done by donkey engines. Where engines cannot be used, oxen are employed for "snaking" the logs to the mill. From 12 to 14 oxen constitute a team, and a driver who can handle this number gets \$150 per month. The road to the mill is generally down hill, but where it is level, greased logs are prepared in the road-bed, and the rising ground is rendered slippery with water.

The lumber is transported from the mills to the point of shipment by flumes. A thousand feet of lumber, which would cost \$9 to be carried 40 miles, can be transported the same distance by flume for \$2. These flumes are made of two 20-inch boards formed into a V-shaped trough, and securely jointed to hold water. Sometimes the incline is as steep as

30 to 45 degrees, then follows a level stretch which prevents the water from gaining too great velocity. A flume costs about \$5,000 per mile, and can carry 100,000 feet of lumber and 50 cords of wood in one day, the working force required being one man to every five miles, and the rate at which the water flows 5 miles per hour. Vessels are loaded with lumber by means of chutes, which may extend 300 feet from the shore, and have an apron 90 feet long. The height of the apron is controlled by guys, which raise or lower it to suit the tide; the distance from the deck of the vessel to the lower end is from 5 to 10 feet. By this means 10 men can load 50,000 feet of lumber in one day. Some chutes are made of wire, and the loads of lumber lowered by a donkey engine. A new industry has lately sprung up in the West that of making large redwood tanks. These tanks are now used in breweries and salt works. The California export lumber trade is now both extensive and valuable. During 1888 the enormous amount of 21,550,405 feet was exported, the total value being \$583,773.—*Scientific American, New York, May 24.*

**THE TRANS-CASPIAN RAILROAD.**—With the opening of the Trans-Caspian Railroad new life was infused into the commerce of the region through which the road runs, and a new direction was given to the transportation of goods beyond the boundaries of that region. The lines by which various articles of trade were transported began to change. The freight that was hitherto carried by camels through Orenburg is now shipped in vessels on the Caspian Sea. Our commercial navy on that sea was, so to speak, taken by surprise. The number of vessels heretofore quite sufficient for the demands of the Asiatic trade, was found last summer insufficient to transport all the goods that reached the coast by the Trans-Caspian Railroad.

If such is the case now that the road has just been opened, what may be expected of it when it will be completed in all its branches, and will throw open to commerce the various places that are now isolated by the wild steppe southward of the Merv?

It seems that the Caspian Steamship Company, notwithstanding the subsidies it obtains from the society "*Kavkaz y Merkury*" is unable to cope with this problem, and the private shipowners have not enterprise enough to satisfy the ever-increasing demands of transportation on the Caspian Sea. In the meantime the southern part of that Russian sea reaches into a foreign realm, which separates us from the ocean. In order to secure the permanence of our suzerainty in Central Asia, it is necessary to establish on a firm basis our commercial relations with the power (England) that rules that realm, and to conquer for the Russian trade undisputed supremacy in the markets of Persia.

The *Viestnik Finansov* (the official organ of the Minister of Finance) says, that Russian merchants begin to appreciate the importance of our trade in the East, and that the Ministry of Finance is making efforts to acquaint Russian manufacturers with the requirements and methods of the Asiatic markets. This is cheerful and reassuring information. But to com-

pete with a rival like England, who excels us in both commercial experience, and the ability to adapt itself to the demands and tastes of its customers, something more is required than the promulgation of commercial news, and expostulations on commercial subjects. Nor is the appointment of new consuls to Persia, according to the style of Moscow reasoning, sufficient for the purpose. Transportation facilities and business activity are required for the assurance of commercial success. It would not be wise on our part to wait until Persia might summon energy and find means to build railroads within her realms to reach our lines, and in the meantime allow England to gain the advantage over us by her superior facilities in the markets of the East. We need railroads and steamers on the Caspian Sea—and the need is pressing indeed.—*Russkiy Viestnik, St. Petersburg, April.*

**THE COMPASS IN CHINA.**—Dr. Edkins thinks the use of the compass by a Chinese envoy to Corea in 1122 is the oldest recorded account of its use by any nation.

The *Sung Shu* mentions the use of a compass during a dynasty 800 years earlier. It gives the history of the compass and of its first use, which was 1130 B. C., to send envoys straight back to their lands. During the Ts'in and Han dynasties this instrument appears to have been unknown, but one was reconstructed about 50 A. D. During the first Wei dynasty, about 235 A. D., an expert was ordered to make an improved compass. The Western Hui Emperor and the Tangul Emperor, during the fourth century ordered their officers to construct compasses. These were in the form of a man or vane, and placed upon the roof of a cart. The man's hand held up was the needle, and always pointed to the south irrespective of the direction of the chariot.—*Notes in China Review, Shanghai and London.*

**A PROBLEM IN ASTRONOMY SOLVED.**—Mr. S. E. Peal, in proving that Greenland is covered by a large ice-cap, may have solved a problem in astronomy. The polar caps of Mars are not diametrically opposite; the southern one is not centrally over the axis of rotation. A like anomaly may exist on our earth. Flat-topped icebergs 2,000 feet high and several miles long are seen in Antarctic waters. These are apparently fragments of the permanent ice-cap over the South Pole. Thin ice prevails in the Arctic region. This may prove the theory that the North Pole is covered by a deep sea having no islands and free from permanent ice. Nansen's recent expedition may prove that one of the polar ice-caps covers the continent of Greenland.—*Iron, London, April 25.*

**AMERICAN BIRDS IN ENGLAND.**—At the last meeting of the British Linnean Society Sir C. Sowle exhibited a specimen of the little green heron of North America, which had been shot by his keeper, at Austell, in Cornwall, during October last. Some discussion arose as to how the bird could reach England. The larger American bittern, *Botaurus Centifinosus*, had been met with 30 miles inland in the British Islands. This species had been described by an English naturalist a year ago, a specimen having been found in Dorsetshire.—*Athenaeum, London, April 26.*

**RELIGIOUS.**

**JUDAISM AND HUMANITY.**—Judaism after the Mosaic revelation had the mission and the impulse as a religion to endow mankind with all its blessings. The thought that God would once be King over the whole earth, that there would be One only and his name would be One only, runs through the whole Bible. The task of the Hebrews was to spread the idea of revelation among the nations with which the people came in contact. Every danger that threatened must therefore be kept away with sensitive care, and with the zeal that not merely warms, but consumes evil must the great men in Israel take their stand against every form of corruption, against the canker of evil. We need not wonder then if we find here and there harsh expressions and severities against other nations; for the idea was at stake that should become the highest good of mankind. You cannot apply to those times the measure of modern humanitarianism, the times of a life and death struggle between two opposite principles. It is not right to speak of nationality, and national pride, when the issue was to guard the supreme spiritual good, to protect the roots of truth, to hold afar all evil influences. Conceded that the Scripture: "Thou shalt love thy neighbor as thyself" applies only to fellow-Jews (*rea*)—though, of course, we concede nothing of the sort—right alongside you find the word: "Thou shalt love the stranger, for a stranger wast thou as thou camest out of Egypt." Is that barbarity? Is that selfseeking toward other nations?—*Allgemeine Zeitung des Judenthums, Berlin, April 25.*

**BUDDHISM IN EUROPE.**—It is known that the philosophy of Buddha has of late years won many adherents in Europe. What is less known is that the religion of Buddha is likewise beginning to spread in Europe. At least, this is true in Paris. As in the days of Caro, a numerous audience, consisting of students and scholars, men and women, throngs the lecture-room of Léon de Rosny, author of "*Méthode Conscientielle*" and Professor in the Ecole des Hautes-Etudes. What he teaches is Buddhism—not, indeed, religious, but scientific Buddhism; yet the public has already transformed the science into a religion, and treats the lectures as sermons that must be heard in a devout spirit. The lecturer was lately visited by a representative of the *Siecle*, to whom he gave the following account of the Buddhistic movement: "I had not myself thought that the movement would extend so in France, and assume so earnest and enthusiastic a form. Doubtless the cause is that many temperaments that are religiously inclined, finding no satisfaction in the old faiths, are seeking something new. I carefully avoid being carried beyond the purpose of my lectures, which is a purely scientific one. But this is not easy, for my hearers plainly expect more than simple instruction. They desire to penetrate the secrets of the Indian religion because they hope to find there something supernatural. In this mystical tendency toward occultism there is a great danger for the Buddhistic movement. In itself Buddhism is a profound and all-embracing doctrine, adapted particularly for our time, because it does not contradict sci-

ence, but contains, on the contrary, the germs of scientific truths. For example, Transformism or Darwinism is involved in Buddhism. It is known that Christianity has borrowed much from Buddhism, and it is not improbable that Christ himself was acquainted with its doctrines. The danger is that the esoteric character of Buddhism may be employed for other than purely philosophical aims. Modern superstition, as well as Spiritualism, Hypnotism, and even some of the very principles of Buddhism tend in that direction. I have talked with several of the leaders of the movement. They condemn the degeneration of Buddhism into a superstitious, occult faith; but the Buddhistic press is stronger than they, and it is steering direct toward superstition because it is controlled by the multitude. If I yielded to this tendency I could have many more auditors, for you have no conception what fanaticism resides in this movement; but I endeavor to restrain it as well as I can. Prominent persons call on me every day to tell me that they have been converted to Buddhism. I have been told that the number of Buddhists in Paris alone is 30,000."—*Frankfurter Zeitung, April 25.*

**REGENERATIVE MOVEMENTS IN AFRICA.**—Christianity and civilization should not be regarded as rivals or antagonists, but they should coöperate for the elevation of humanity. These forces are already at work in the Dark Continent, for the moral and religious regeneration of its millions as well as for its temporal and commercial welfare. England is devising, preparing, and sending forth her civilizing and christianizing enterprises for Africa's benefit. Simultaneously with the extensive operations of the Royal Niger Company in the way of trade and commerce, we find the London Church Missionary Society arranging to extend its West African Mission into that vast region hitherto inaccessible to Christianity. In the Congo Free State, the advance of civilization is most marked and extraordinary. Missionaries are more active in portions of Africa further south. From ocean to ocean there is a connecting line of Christian forces, except in the territory over which Portugal claims jurisdiction. The situation of Africa from a Gospel point of view has the promise of a bright future. If Christians maintain a brave heart, and hopeful spirit, and praying mind, and persistent zeal, Africa will in due season be won to Christ.—*The Presbyterian, Philadelphia, May 21.*

**IS THIS A CHRISTIAN COUNTRY?**—Christianity is not the exclusive religion of the people; it is not incorporated into Government by legislative action; it has never been declared by State authority to be the only true religion. This is a Christian country in so far as the Christian religion controls the consciences of the people and determines the frame-work of the Government through popular sentiment. An intelligent pagan would not form the most exalted notion of Christianity from what he might see in this country. It is said that the commission sent by the Japanese Government to investigate the religious establishment of England with a view to its introduction into Japan, reported adversely, chiefly on the ground that Christianity had not saved England from

becoming a drunken nation. To make Christianity the established religion does not make a Christian nation in the real sense. Christianity cannot be legislated into the world, it must be propagated by the "foolishness of preaching."—*The Christian Advocate, New York, May 22.*

**CATHOLIC TENDENCIES.**—Catholic vitality is something wonderful to study. It grows from the tiniest seed that falls on good ground. Hence there is always and everywhere a tendency toward Catholic truth. Within the memory of men the Anglican and the Episcopal Churches were as bare and dry as any Calvinistic form. But the sense of a void came, and one Catholic idea after another was re-adopted. Ceremonies, vestments, religious orders, the idea of sacrifice, a middle state of souls, all these were once odious. Now, as the *Church Times*, of London, remarks: "The principle of community life, and that life under strict rule, according to Catholic precedent, has now received the formal sanction of the representative House of Canterbury, with the approval and support of men of all schools. Like choral services, like missions, like many another of the 'points,' once denounced as Popish, this innovation is now quietly accepted," and has become "commonplace of Church life and thought."—*New York Catholic News, May 25.*

**THE REVISION DISCUSSION** in the Assembly of the Presbyterian Church has one result of marked interest, viz., a book on "How shall we Revise the Westminster Confession." In this seven prominent ministers of the Presbyterian Church, among them Drs. Briggs, C. H. Parkhurst, M. R. Vincent, give expression to their views in regard to the Confession, bringing out very forcibly the points wherein they differ from it in the line of more complete recognition of the love of God, and showing how even its authors would not have accepted the present interpretations put upon it. They declare that an unchanging creed is more dangerous than one which involves the idea of growth, and make it very clear that whether the creed is revised or not a large number in the Presbyterian Church no longer consider it as authoritative, but repudiate its creed and unethical assumption with even indignant warmth. For a long time the work of reforming Calvinism had to be done from the outside, but now we see apparent the new spiritual and intellectual life which is reinvigorating this ancient Church.—*The Christian Register (Unitarian), Boston, May 22.*

**THE GENERAL ASSEMBLY ON THE DECLARATION OF THE HOUSE OF BISHOPS.**—Who could have imagined ten or even five years ago that any overture towards union which could be framed by the House of Bishops would be received with such respect and treated with such hopeful candor by the General Assembly? The fact is that after rehearsing the four Articles of the Declaration of the House of Bishops, which set forth the Holy Scriptures, the Nicene Creed, the two Sacraments of the Gospel and the Historic Episcopate as a sufficient basis of reunion, the report frankly approves the first three, and adds: "We can with equal readiness accept the fourth proposition accord-

ing to our understanding of its terms." We would not by one hair's breadth overstrain this justly guarded statement. We will go so far as to say that we would not have it one whit less guarded at this time; but we rejoice at it nevertheless, because it clears the way for the removal of one of those painful and pernicious misunderstandings in which most of the divisions of Christendom have had their origin. Our Fathers in God, if the Assembly approves of the report of its Committee, will now be in a position to confer with representatives of the Assembly with a view to the removal of misunderstandings and the doing of whatever else Divine wisdom shall direct.—*The Churchman, New York, May 24.*

**THE REAL ISSUE.**—When the purpose of all this preliminary skirmishing around the creed statements shall have been accomplished, the attack will be made on the Word of God itself. Indeed, it has already begun. Now, within the walls of Zion itself, are those who are leading a new assault upon the Bible. Though trained within the Church and equipped from her armory, they are directing their skill and energy against the centre and stronghold of the Christian faith. The issue is made upon the Inspiration of the Bible, and their battle cry is, "The Bible is not the Word of God, but only contains the Word of God. Its inspiration is not verbal, not plenary, and it is only in parts. It is partly human, partly divine. Some of it is revelation, some documentary and some mythical. Hence there is no such thing as absolute inerrancy about it. For what is divine we must depend upon our spiritual consciousness to recognize." Self-complacent scholars, with their so-called higher criticism, stretch the whole body of the Scriptures on their dissecting table, and with no more reverence for it than the surgeon has for the body, they proceed to cut it to pieces. They then apply their microscopes, and with empiric assurance, parcel out the human and divine elements. They then tell us that the Bible is a wonderful book; that they have examined it in the spirit of fearless inquiry and with the aids of the highest scholarship, and they find that the Divine is confined to certain portions. And as these theological surgeons and microscopists do not agree they have not arranged a catalogue for the unscientific and untutored readers. It is dangerous to pry into the essential glory and mysteries of God.—*New York Observer, May 22.*

**ECCLESIASTICAL AMUSEMENTS.**—We honestly believe that fairs, festivals, concerts, tableaux, amateur theatricals and the like, resorted to to raise money for the advancement of church interests, are contrary to the precepts and example of God's Word; they are counterfeit methods of giving, and cultivate a bogus benevolence. Study candidly Ex. xxxv: 5, 21, 29; 2 Cor. viii and ix; Luke vi: 35, and Matt. x: 8. One tenth or more was the law of the Old Testament stewardship, and it is the privilege of the New.

Did Moses institute a grand carnival or bazaar to draw the surrounding heathen to his camp to help raise money to build the Tabernacle? Did Paul suggest to the saints at Corinth or elsewhere to have amateur theatricals or

Isthmian games to raise money for the poor saints of Jerusalem? Did he exhort Lydia or other women to get up a grand fair, festival, baby-show, etc., to raise money for any Christian purpose?

Rather, did he not exhort them to lay by them on the first day of the week as God had prospered them, in order to meet their obligations in giving? Have we not a right to infer that no other than the Bible plan will meet the Divine approbation?

What would the Master say of vain and be-dizened young ladies cajoling young men, to purchase commodities above value, and articles they did not want? And what would He say of the many devices, like grab-bags, fish-ponds, ring-cakes and raffles which involve the gambling principle? and what of a people claiming to be members of His Church resorting to worldly arts, games and tricks in order to replenish His treasury? Belittling to the Church, dishonoring to God, and contemptible in the eyes of the world is this whole delusive business.

All truly pious men and women grieve over these things, and others, engaged in these devices, do not approve them; where, then, are their courage and conscience to testify against these practices? "Instead of the ancient feasts of charity and pious festivals, we are now led into social gatherings for the special purpose of obtaining money."

"When church members are truly converted to God and adopt a religion that goes pocket-deep, there will be no need to call in the flirts, fops and loafers of the town to dicker over rag dolls and rubber babies, and other tomfooleries, to raise money for the support of the Gospel."

If churches can't live without dishonoring their Lord and desecrating His sanctuary, then let them die decently and quickly, giving room for others which will bear good fruit, and let the ministry be brave in leading toward this needed reform.—*St. Louis Christian Advocate, May 14.*

#### MISCELLANEOUS.

**THE ART AND MYSTERY OF COLLABORATION.**—In literature collaboration is more complete, more intimate, than it is in the other arts. When an architect aids a sculptor, the respective shares of each may be determined with precision. So also when Rubens paints the figures in a landscape of Snyder's, or Mr. Gilbert writes the words for Sir Arthur Sullivan's music, no one is so puzzled as most of us are by the alliance of Charles Dickens and Wilkie Collins in "No Thoroughfare." But how much greater the doubt before a book written by more than two partners! Four clever Americans co-operating to write "The King's Men," four brilliant French writers composing La Croix de Berny," six English authors writing a story in six chapters, may seem to some a woful waste of effort; but there are cases of even more extravagant prodigality, as, for example, a one-act play performed in Paris in 1811, which was the work of 24 dramatists; while another, produced in 1834, had no less than 36 authors. Such combinations are, for the most part, mere curiosities of literature, and nothing of real value is likely to be manufactured by a joint stock company of unlimited authorship.

The literary partnerships whose paper sells on 'Change at par, have but two members.

It is this association of two, and of two only, to which we refer, generally, when we speak of collaboration. The partners must have sympathy and respect for each other, the one being tolerant of the other's opinions, and there must be a willingness to make mutual concessions; also among the positive necessities is the readiness of each to do his full share of the work. The happiest marriages (as a French wit has it) are those in which one loves and the other lets himself (or herself) be loved. Collaboration is a sort of marriage, but a partnership where one does the work is not likely to last long. The elder Dumas is of the opinion that when two men are at work together "one is always the dupe, and he is the man of talent."

Scribe, however, also a persistent collaborator, asserts that while the few works he had composed alone were hard labor, those which he had done in partnership were a pleasure; he preferring to do all the mere writing himself. The same was true of the late Eugène Labiche,

When the joint work is a true chemical union, and not a mere mechanical mixture, it matters little who holds the pen; the main advantage being in the thorough discussion and presentation of the central idea. Art and genius (so Voltaire asserted) consist in finding all that is in one's subject and not seeking outside of it. When a situation has been talked over thoroughly and traced out to its logical conclusion, and when a character has been considered from every angle and developed to its inevitable end, nine-tenths of the task is accomplished, and any endeavor to sift out the contribution of one collaborator from that of his fellow is futile.

It is, however, both interesting and instructive to note the influence of each on the other; to discover how the genius of one conflicts with or complements the other; how the strength of A reinforces the weakness of B, or the finer taste of B adroitly curbs the more exuberant energy of A; to see how the conjunction of two men of like minds and of equally ardent convictions sometimes will result in a work harsher and more strenuous than either would produce.

Material for such investigation is abundant since collaboration has been attractive to not a few of the foremost figures in literature—Beaumont and Fletcher, Shakespeare and almost every one of his fellow-dramatists; Corneille, Molière and Racine, Calderon and Lope de Vega, Schiller and Goethe, Addison and Steele, Irving and Paulding, Drake and Halleck.

But no great poem nor any really great novel has ever been written by two men together. Collaboration fails when there is need of profound meditation, solemn self-interrogation, or lofty imagination; where there may be a charm of veiled beauty, vague and fleeting, visible at a glimpse only and intangible always, two men would be in each other's way. A task of this delicacy belongs to the lonely student in the silent watches of the night, or in solitary walks beneath the greenwood tree—far from the madding crowd. But where clearness is needed, where precision, skill and logic are looked for; where we expect simplicity of motive, sharpness of outline, ingenuity of construction and cleverness of effect, then it succeeds. Like other labor-saving devices, it sometimes results in a loss of individuality, but in genuine collaboration each of the parties ought to have

so far contributed to the story that he can consider every incident his own and his the whole work when it is completed.—*Brander Matthews, in Christian Union (New York), May 15.*

**GROWTH OF AMERICAN JOURNALISM.**—The statistics of journalism are of the highest interest, registering the progress and demands of the reading public, and giving evidence of the character and variety of mental and moral tastes. In Canada and the United States (according to "Rowell's Newspaper Directory") there are now published 17,760 newspapers, the weeklies being at the head of the list, the monthlies next, the daily copies holding the third place, while three-fourths of all the periodicals are issued weekly. But when we come to consider the total number of papers issued during the year, the dailies amount to nearly sixty per cent. of the whole, there being 6,653,250 issued every day, 23,228,750 weeklies every week, and 9,245,750 monthlies every month.

Let our readers try to grasp, if they can, an idea of the volume of the news, comment, editorial advice, and popularly diffused knowledge represented by these figures. Considerations of this kind cannot omit also to notice what an engine of destruction the press can become if the forces of evil should ever gain the mastery in its management. The rapid growth of the religious press has been one of the most marked features of this development of journalism and the best preservation of the good influence wielded by it.—*The Christian Guardian, Toronto, Canada, May 14.*

**A FASTING MAN OF THE SIXTEENTH CENTURY.**—Since starving matches are again being tried it may be interesting to give an instance of a Scotchman who endured a trial of this kind about three hundred years ago. In an old document in the British Museum there is an account by one Uianesius Albergatus which he relates to the Papal Nuncio, at the Court of Scotland, about a man who did some wonderful fasting. The church dignitary is requested to assist in establishing and publishing the truth of the circumstance.

The man—John, a Scotchman—being brought to the Nuncio, expressed his willingness to be tried in his endurance to live for a time without either eating or drinking.

The man's clothes were changed and he was shut up in a room during 11 days and nights without either food or water, and at the end of the time appeared to be very little affected. The Prelate kept the keys so that he might be sure that none but himself could enter the room. Modern records of abstaining from food surpass this old one, but no attempts have been made at doing without water.—*Athenaeum, London, April 26.*

**PIPE LINES.**—“When it was stated some weeks since in the newspapers that the building of a milk pipe line from a point in New York State to New York City was projected, there was a general smile, and the matter was treated as a joke. The projectors were, however, it seems, in sober earnest. A company with a capital of £100,000 has, it is announced, been formed at Middletown, N. Y., for the purpose of constructing such a line. The proposed method of forwarding the milk is in cylindrical tin cans surrounded and propelled by water,

and the promoters of the scheme say that the time of transportation for a distance of 100 miles will not exceed an hour, while the profit will be one cent per gallon. “*Fire and Water*” thinks if this sort of thing goes on we need not be surprised ere long to find New York the converging point not only of oil, natural gas, and milk pipe lines, but of whiskey ducts from the blue grass regions, and beer ducts from Cincinnati, St. Louis and Milwaukee. The pipe manufacturers may feel cheerful at the prospect before them.”—*English Mechanic, London, May 9.*

**DIALOGUE IN A LONDON OMNIBUS.**—*Passenger:* How long have these horses been on? *Conductor:* This is their second journey.

*P.:* And how many journeys do they make in a day?

*C.:* Two; sixteen miles a day. On some lines the two journeys are only fourteen miles.

*P.:* And when will they come out again?

*C.:* Not till two o'clock to-morrow morning. There's eight horses to this 'ere 'bus, and they takes turn about, the heavy trips one day and the light ones another.

*P.:* And all the other hours, they rest?

*C.:* Yes, sir. Ah! the Company takes care of their horses, that they do.

*P.:* The horses are better cared for than the men.

*C.:* You may well say that, sir; but horses cost money! and when you've wore one out you've got to buy another; but when you've wore a man out you can get another for nothing.—*The Labor Elector, London, April 19.*

**MR. STANLEY'S RECEPTION.**—Though some may murmur of “lion hunting,” and others may softly mention “Buffalo Bill,” we do not think any one can complain that Mr. Stanley's reception in England has been unequal to his merits.

He has been able to give his own account of things—an opportunity which, perhaps, he did not prize least. When a man allows egotism to reach the height which it has attained in Mr. Stanley, exhibitions of it are as natural and as unconscious as are graceful compliments in persons who have cultivated courtesy. That he was not to talk about Emin was a distinct gain, for it is observable that Mr. Stanley never shows to so little advantage as when he talks of Emin, nor Emin to so little advantage as when he talks of Stanley. As for politics, that is a thorny subject which Mr. Stanley has not particularly studied, and on which we do not know that his opinions would be of any particular value. Even as it was he did not let either Emin or politics quite alone, and it was, perhaps, impossible that he could. Nevertheless, and in spite of all differences of view and standard of taste and form, Mr. Stanley has done a very difficult thing very well; and on his own theories of praise he ought to prize this measured encomium of ours more than the fluent flattery of the average journalist.—*The Saturday Review, London, May 16.*

**THE VALUE OF ETIQUETTE.**—To laugh at etiquette, and to refuse to be bound by its rules, is to prove one's self not to possess the virtue of consideration for others, for these laws are the best and kindest in the world, arranged to make life run smoothly and make each person more comfortable.

## Book Digests and Reviews.

**A NATURALIST AMONG THE HEAD-HUNTERS.** By Charles Morris Woodford. 12mo, pp. xii. + 249. New York: Longmans, Green & Co., 1890.

The head-hunters of this volume are the inhabitants of the Solomon Islands, a group in the Pacific Ocean, extending for 600 miles in a northwest and southwest direction between the parallels of 5° and 11° south latitude, and distant about 500 miles to the eastward from New Guinea. They were discovered in 1568 by two ships sent on a voyage of discovery by a Viceroy of Peru. The commander of the little fleet, Alvaro de Mendafia, gave the group the name it bears, in the hope that his countrymen, supposing the islands to be the place whence King Solomon got his gold, might be induced to colonize them. This hope, however, proved entirely fallacious. The Solomons, after their first discovery, were unvisited by white men for more than two hundred years, and their very existence came to be doubted. About the end of the last century they were re-discovered and identified with the long-lost islands of Mendafia. Still their communication with the civilized world is infrequent. They are visited occasionally by whalers and ships engaged in the South Sea Islands' labor trade. Traders from Sidney go there once in a while, and in four or five instances, during the last twenty years, have temporarily settled in the group, at which, once a year, the missionaries of the English Melanesian Mission call.

Aptly are the natives termed head-hunters, since, besides being cannibals—except, as the author believes, on one of the largest islands, Guadaleanar—the main object of their lives is to take each other's heads. In the constant wars which the innumerable petty tribes wage on each other in a cowardly manner, the chief purpose of those engaged on each side is to take home the heads of all their opponents who are not carried back as slaves. This passion for gathering heads is attributed principally to a superstition that the completion of any important work, especially the building of a new canoe or canoe-house, demands a human sacrifice, and the suspension of a human head. If some day a head is wanted, and there is not one at hand, a slave is decapitated, the sole drop of mercy in the operation being that the blow falls on the unfortunate victim from behind and unexpectedly. The islanders, like all savages, are treacherous, suspicious and cunning. Honest they are, in the sense that they do not steal other people's property, Mr. Woodford never having had anything stolen; but they are sharp traders. The native knows how many cocoanuts make ten. As a general rule it is seven and a-half, but, on occasions, as few as six. One would hardly expect fashion to have any influence in these places so remote from civilization. Yet so it is. In calico, at one time turkey-red is the fashion, at another navy-blue, and at another common gray unbleached. One year white pipes are all the rage. The next year red pipes only will be tolerated. It is quite useless for a trader to visit an island with the idea of buying produce unless he has the exact kind of goods in vogue.

Among these people, in various parts of the islands, Mr. Woodford resided four months in 1886, seven months in 1887, and five months in 1888. During this long stay, the moist and warm climate did not relax his energies, for he took home with him to England considerably more than 20,000 natural history specimens. In the Solomons are no savage beasts, and of the snakes, which are numerous—five species being peculiar to the group—few are poisonous. Of pouch-bearing animals, like the kangaroo, the only representative in the islands is a species of Cuscus, about as large as a cat, exclusively arboreal in its habits, and believed to have been introduced by accidental means or human agency. This lack of marsupials, in connection with the fact that the gorgeous Paradise Birds of New Guinea have no representative in the Solomons, is regarded as strong proof that land connection has never existed between the islands and the mainland, but that they are the result of elevation in recent and probably sub-recent times. Crocodiles are common, and also a large Monitor Lizard, in some cases five feet in length, and capable of swallowing a rat whole. There is a native rat fitly named *Mus Imperator*, measuring nearly two feet from the nose to the tip of the tail. Of eleven species of frogs peculiar to the islands, the most remarkable is one weighing sometimes over two pounds and a half. The birds that most attract the notice of the visitor are the Pigeons. On the island of Guadaleanar the author found the smallest parrot known. A very singular bird is the *Megapodius Brenchleyi*, of which the eggs, considerably larger than a duck's egg and out of all proportion to the size of the bird, the natives prize highly as an article of food. The Solomons are rich in butterflies and moths. Of the former, the most conspicuous, from their great size and brilliant coloring, are the Ornithoptera. The *Ornithoptera Victoriae*, a rare and very beautiful insect, is gigantic, females being found measuring nine inches across the wings.

Mr. Woodford's remedy for the horrible practice of head-hunting is the annexation of the Solomons by Great Britain, and he regards the extinction of the natives as simply a question of time.

There are two appendices, one of them giving brief vocabularies of five languages spoken on the islands, with remarks on the same, the author maintaining that the starting point of the emigration of the human race to Polynesia was the island of Bouron, one of the Solomon group. There are also three maps and sixteen reproductions of photos by the author.

There is reason to be glad that Mr. Woodford reached England with his head on his shoulders, for he has made a fresh, instructive and entertaining book.

*The Master of the Magicians.* By Elizabeth Stuart Phelps (Ward) and Herbert D. Ward. Houghton, Mifflin & Co.

Although this book "is not an archaeological treatise, but a novel," the ordinary reader will find in it more archaeological information of an intelligible and entertaining sort than he would be apt to gather from many voluminous works of scholars. The topography of ancient Babylon, the run of the streets, the towering masses of its temples, its aerial mountain built by Nebuchadrezzar to remind his graceless

queen of her Medean home, the royal palaces and parks, the mighty walls, the flood of the Euphrates quayed with stupendous masonry, are described with as much accuracy as Ferguson displayed in some of his famed architectural "restorations." The great king struts before us as if one of his stone statues had come to life. The parade of chariots, the martial pomp, the equipment for the hunt, the costumes of courtiers, the chamber of the throne and royal carousal, the astrologer's watch tower and cell, are all drawn as if under the eye of Rawlinson. The imagination freely used in depicting these things is good "historic imagination." In studying even the driest annals the reader attempts to reproduce the picture of which they were a part. The authors of this book deserve every reader's thanks for the fidelity and skill with which they have relieved him from this necessity.

As a story the Master of the Magicians moves rapidly, is adorned with brilliant expressions, captivates the attention, and awakens sufficient anxiety to render the denouement a satisfactory relief. The very excellencies of the work expose its defects more sharply, and invite criticism that it would not be worth while to give to an inferior production.

The character of the prophet Daniel as here illustrated is far below the conventional conception of him. The common flesh and blood appear too plainly through the halo with which our reverence invests the most astute of statesmen and the most godly of seers. We regret to learn that "his habit of communing with a world beyond the visible had given him peculiar eyes. They were long, and at once full and narrow: they were gray, one might almost say green. . . . The pupils were always dilated, as if they groped in the dark." This detailed portrait is so unfortunate as a bit of art that its defects are not compensated by the after statement that "in the company of men he shone like a torch." We should prefer to veil rather than illumine such a countenance. Equally unsatisfactory, if not presumptuous, is the attempt to diagnose a mood receptive of revelation. "He was looking at the motion of the water below. Its quiver fascinated him. The sparkle of the water flooded his brain as a crystal ball swung in the air affects a mesmeric subject. The light grew within him until he was faint." The authors are here evidently beyond their depth. Rhetorical realism has its province, but the conscious presence of Jehovah, and the spot before the rising curtain of futurity, do not belong to it.

No doubt Daniel was very human: so much so that feeding on pulse and water, instead of the king's meat and wine, did not devitalize his youthful blood. It is quite possible that he felt the fascination of feminine beauty, and for aught we know, submitted to it like a man, married the girl of his choice, and adorned domestic life by being a good husband. But we can hardly be grateful for the gratuitous picture of his side-long glances at the pretty Lalitha, his amorous sighs for what could not be, as he magnanimously gave her to another. This criticism suggests one as to the province of the historical novel. A story that merely makes use of historical matter does not fill the ideal. It should be throughout, whatever fictitious elements may be introduced, true to the

lives, as well as to the characters of persons so far as their careers are known. Lay figures may be introduced to hold the drapery of pure fancy, but real heroes should not be padded out with fiction. The failure of certain writers to observe this common sense rule has brought the historical novel into disrepute. Even the romancer has no right to make Caesar fight an unchronicled battle, nor to send Columbus on a journey of discovery to the Arctic Seas, though these things would not be uncharacteristic. For this reason the writers of the Master of the Magicians should not have invented prophecies for the lips of the prophet Daniel that there is no possibility of his having uttered, as, for example, his prediction of the death of Queen Amytis on her Hanging Gardens, "She shall meet her doom between heaven and earth."

This book is interesting as an attempt at double authorship. As a rule, either writer will do better than both. Perhaps this will account for sudden variations of style within the same paragraph, drops from the sublime to the ridiculous, as if one writer had reviewed the other without having caught the momentary sentiment. Daniel before the king is described magniloquently—"The young Jew shone like a god. A splendor clothed him as if it fell through a sun-shot cloud. Many spectators hid their faces. . . . He crossed the circle of the incantation. He crossed it firmly and quietly, *making no fuss about it in any way.*" Nebuchadrezzar's awe of Jehovah after the miraculous interpretation of his dream by the prophet, he is made to express in this way, "Verily, he appeareth to me to be an intelligent god, quite worthy of some attention. Explain to him that he may command the service of Nebuchadrezzar the Great. It will probably be of some service to him to know the fact." And this as a sequel to the scene, "Prostrate upon his royal face, prostrate before the court, the queen, the people—down like a pleading conscience or a suppliant faith, Nebuchadrezzar the Great lay in the dust before his captive Jew, and worshipped him right royally" !!!

The book is a curiosity for its rhetorical anachronisms. The affairs of the Orient twenty-five centuries ago are related in the language of New York and Paris. There is no attempt to carry the reader back through the ages, but only to let him look back while constantly reminding him of his present whereabouts. The girl "was in a trance of fear. Every motor muscle had been struck with nerve paralysis." This for Bellevue students, as well as the description of Daniel having "the distract appearance of a hypnotizer." She blushes—her lover saw "this beautiful color transformation" (stereopticon?). The officer did his duty in saving a human life at the risk of his own "as a soldier and a gentleman." Daniel's "simplicity and utter disregard of all the frippery of the day gave an unconscious rebuke to the *jeunesse doree* of Babylon." "Learning and *savoir faire* were more highly prized than at any other court." "Daniel was the LATEST CRAZE at court." "Allit's cheeks glistened with the latest fad in ointments." All this is as refreshing as to sit in swallow-tails or six-buttoned kids and hear Dr. Ward narrate his expedition to the Euphrates.

But in spite of adverse criticism the book is a strong one, and will refresh many a reader under the tree. Fairness to the authors forbids our giving an outline of their story.

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**Parliament for the Three Americas,** T. J. Brobst, D. D., Statesmen, May.

**Peace, M. P. Love, Unitarian, May.**

**Perityphilitis and its Surgical Treatment,** H. Mynter, M. D., Buffalo Med. Jour., Apr.

**Persia, Farm Life and Irrigating in,** S. G. W. Benjamin, Cosmop., June.

**Petrie's Discoveries at the Biblical Tahpanes,** Rev. L. Dickerman, D. D., Old and New Test. Student, May.

**Philæ and its Vicinity,** Theodor Harten, Westermann's Monatshefte, May.

**Photography in the Service of Ballistics,** Das Neue Universum, No. 16, May.

**Prophecies, Some Curious,** W. S. Walsh, Cosmop., June.

**Range-finding at Sea by Electricity,** Park Benjamin, Harper's Mag., June.

**Rapid-Firing Cannons,** Das Neue Universum, No. 16, May.

**Reformed Presbyterian Church, The Future of,** Rev. H. W. Temple, Our Banner, June.

**Religion of the Heart,** G. W. Cooke, Unitarian, May.

**Religious Sentiment, Value of the Church as a Creator of,** G. W. McCrary, Unitarian, May.

**Reporters,** G. J. Mansoy, Cosmop., June.

**Revolutions,** Matthew Arnold, Chautauquan, June.

**Roman Morals,** Principal James Donaldson, Chautauquan, June.

**Russian History, A Dark Page of,** A. Replier, Cosmop., June.

**Salon, The,** Paul Hervieu, La Lecture, May 10.

**Schubert, Franz, August Reissmann,** Westermann's Monatshefte, May.

**Schwarzar, In the Basin of the,** Georg Lehnert, Westermann's Monatshefte, May.

**Sciatica, The Rational Treatment of,** G. M. Hammond, M. D., Jour. of Nervous and Mental Disease, May.

**Science, Moral Teachings of,** A. B. Buckley, Chautauquan, June.

**Seeing and Hearing,** Johann Winkelmann, Westermann's Monatshefte, May.

**Senate of the United States,** E. L. Didier, Chautauquan, June.

**Shoes, A Few Words About,** W. O. Wakefield, Nationalist, Apr.

**Social Legislation on the Basis of German Private Law,** E. Ehrlich, Unsere Zeit, May.

**Soft Crabs, Canvasbacks, and Terrapin,** Allan Forman, Cosmop., June.

**Spain, Leading Writers of Modern,** R. Ogden, Cosmop., June.

**Squantico, Six Hours in,** F. H. Smith, Harper's Mag., June.

**Standard Oil Trust,** J. W. Jenkins, Statesman, May.

**Stars, Fragments of,** J. Heard, Jr., Cosmop., June.

**State, The Sphere of the,** T. M. Willis, Nationalist, Apr.

**Street in May, The,** Jean Richépin, La Lecture, May 10.

**Suffrage,** Prof. W. D. Struble, Statesman, May.

**Tarascon Port,** Alphonse Daudet, Harper's Mag., June.

**Tennyson, J. V. Cheney,** Chautauquan, June.

**Terrapin, etc., Allan Forman,** Cosmop., June.

**Trip Around the World,** E. Bisland, Cosmop., June.

**Typhoid Fever, Rare Sequelæ of,** L. Elliott, M. D., Buffalo Med. Jour., May.

**"Unitarian" in Japan,** Unitarian, May.

**United States Senate,** E. L. Didier, Chautauquan, June.

**Versailles, The Romance of,** E. King, Cosmop., June.

**West Indies, A Study of Half-Breed Races in,** L. Hearn, Cosmop., June.

**Whist-Player's Novitiate,** Prof. F. B. Goodrich, Harper's Mag., June.

**Worship,** W. M. Bicknell, Unitarian, May.

**Yeddo, A Ball in (Conclusion),** Pierre Loti, La Lecture, May 10.

## Books of the Week.

### AMERICAN.

**Annals of Trinity Church,** Newport, R. I., 1698-1821. Mason G. Champlin. Newport, R. I., G. H. Carr, 172 Thames Street.

**An Account of the Manners and Customs of the Modern Egyptians:** written in Egypt during the years 1833-1835. Lane, E. W. N. Y., Ward, Lock & Co.

**Articles on Romanism.** Monsignor Capel; Dr. Littledale. Hopkins, Rev. J. H. N. Y., T. Whittaker.

1791: a tale of San Domingo. Gillam, E. W., M. D. Balt., J. Murphy & Co.

**Beatrice:** a novel. Haggard, H. Rider. N. Y., Harper.

**Bees:** a study from Virgil; revised and adapted from Davidson's tr. for seventh grade; by Mary E. Burt. Virgil, Lat. [Virgilius]. Chic., S. R. Winchell & Co.

**Boston, see City Government of.**

**Business law:** a manual for schools and colleges, and for every-day use. \*Weed, A. R. Bost., Seymour Eaton.

**Camping and Camp Outfits:** a manual of instruction for young and old sportsmen. Shields, G. O. ["Coquina," pseud.]. N. Y. and Chic., Rand, McNally & Co.

Captain of the Janizaries: a story of the times of Scanderberg and the fall of Constantinople. Ludlow, Ja. M., D.D. N. Y., Harper.

Carmel in America: a centennial history of the Discalced Carmelites in the United States. Currier, C: Warren. Balt., J: Murphy & Co.

Castilian days. \*Hay, J: Bost., Houghton, Mifflin & Co.

Century of Christian Progress, Showing also the Increase of Protestantism and the Decline of Popery. Johnston, Rev. Ja. N. Y. and Chic., Fleming H. Revell.

Christian Theism: a brief and popular survey of the evidences upon which it rests, and the objections urged against it considered and refuted. \*Row, C. A. N. Y., T: Whittaker.

Church's certain faith: Baldwin lectures read at the University of Michigan. \*Gray, G: Zabriskie. Bost., Houghton, Mifflin & Co.

City Government in Boston; its rise and development. Sprague, H. H. Bost., W: B. Clarke & Co.

College of colleges, no. 3. \*Moody, D. L. N. Y. and Chic., Fleming H. Revell.

Commemoration of Forty-five Years of Service, by the Rev. Moses Drury Hodge, D.D., as Pastor of the Second Presbyterian Church of Richmond, Va. Hodge, Rev. Moses Drury. Richmond, Va., Whittet & Shepperson.

Confession of Faith, see How Shall we revise.

Copy: essays from an editor's drawer on religion, literature and life. \*Thomson, Rev. Hugh Miller. N. Y., T: Whittaker.

Copper Smelting, see Modern American Methods.

Criminal Law, see Practical Treatise.

Darwinism, see Primer of.

Day and Night Stories. Sullivan, T. R. N. Y., C. Scribner's Sons.

Dying at the top; or, the moral and spiritual condition of the young men of America. Clokey, Jos. Waddell, D.D. Chic., W. W: Van Arsdale.

Decorative Upholstery, see Practical.

Die Geier-Wally: eine geschichte aus den Tyrolier Alpen. Hillern, Wilhelmine, v. Milwaukee, Wis., C. N. Caspar.

Die Pappeneheimer: reiterlied. Wolff, Julius. Milwaukee, Wis., C. N. Caspar.

Discourses: with the Eucheiridion and Fragments; tr. with Notes, a life, and view of his philosophy, by G: Long. Epictetus. N. Y., A. L. Burt.

Edward Burton. Wood, H. Bost., Lee & Shepard.

Egyptians, see An Account of the Manners, etc.

Electric bells and all about them: a practical book for practical men. \*Bottone, S. R. N. Y., Excelsior Pub. House.

Electricity in modern life. \*Tunzelmann, G. W. de. N. Y., Scribner & Welford.

Evolution and disease. \*Sutton, J. Bland. N. Y., Scribner & Welford.

Evolution of arms and armour. Kimball, J: C. Bost., Ja. H. West.

Evolution of sex. \*Geddes, Patrick, and Thounson, J. Arthur. N. Y., Scribner & Welford.

Faust: tr. by Anna Swannick. Goethe, J: W. v. N. Y., A. L. Burt.

Foreign match. Healy, Mary [Mme. C. Bigott]. Chic., A. C. McClurg.

Gems and Precious Stones of North America: a popular description of their occurrence, value, history, archaeology, and of the collections in which they exist. Kunz, G. F. N. Y., Scientific Pub. Co.

Gipsy queen dream-book, fortune-teller and treasury of lucky numbers. Juno, Mme. [pseud.] N. Y., Excelsior Pub. House.

Handbook of the Northfield Seminary and the Mt. Hermon School. \*Northfield Seminary. N. Y. and Chic., Fleming H. Revell.

Heroes of the dark continent, \*Buel, J. W. St. Louis and Phil., Historical Pub. Co.

Homoëpathic Therapeutics. Lilienthal, S., M.D. Phil., F. E. Boericke.

Horatio Nelson and the naval supremacy of England. Russell W: Clark, and Jacques, W: H. N. Y., G: P. Putnam's Sons. Heroes of the nations ser., ed. by Evelyn Abbott.

How Shall We Revise the Westminster Confession of Faith? a bundle of papers. Briggs, C: A., ed. N. Y., C: Scribner's Sons.

How to Preserve Health. Barkan, L: M.D. N. Y., American News Co.

Idle thoughts of an idle fellow: a book for an idle holiday. Jerome, Jerome K. Phil., H: Altemus.

Influence of Sea Power upon History, 1660-1783. Mahan, A. T. Bost., Little, Brown & Co.

In "God's country:" a novel. Higbee, D. N. Y., Belford Co.

Inspiration of the Bible. Hastings, H. L. Bost., H. L. Hastings.

In the Far East: letters of Geraldine Guinness in China; ed. by her sister, Guinness, Geraldine. N. Y. and Chic., Fleming H. Revell.

Joe: a boy in the war-times. Bigham, R. W. Nashville, Tenn., Pub. House of the M. E. Church, South.

Kathleen Mavourneen. Mulholland, Clara. Balt., J: Murphy & Co.

Lake Champlain and its Shores. Murray, W: H: H. Bost., De Wolfe, Fiske & Co.

Land Buyers, see Useful Knowledge about the Law.

Law of New York as to the Solemnization of Marriages by Clergymen. Bau-meister, Theodore. N. Y., pr. for the Author. Theodore Baumeister.

Law or trusts and trustees, as determined by the decisions of the principal English and American courts. Flint, Ja. H. San Francisco, Cal., Bancroft-Whitney Co.

Letters from the Orient to her Daughters at Home. Wilson, Mrs. A. W. Nashville, Tenn., Pub. House of the M. E. Church, South.

Little Sanctuary, and other meditations. Raleigh, Alex., D.D. N. Y., A. D. F. Randolph & Co.

Lixivation of Silver Ores. Stetefeldt, C. A. N. Y., Scientific Publishing Co..

Light in the dwelling; or, a harmony of the four gospels with short and simple remarks adapted to reading at family prayers, by the author of "Peep o' Day." N. Y., Ward, Lock & Co.

London medical specialists; a classified list of the names, addresses, etc., of all recognized authorities in the branches of medicine and surgery, with information as to special hospitals. Allen C. Bracebridge.

Maimonides: a paper read before the Philosophical Society of the University of Michigan, Ann Arbor, Mich., Jan. 19, 1890. Grossmann, Rabbi, L: D.D. N. Y., G: P. Putnam's Sons.

Marion Graham; or, higher than happiness. Lawrence, Margaret Woods: ["Meta Landa," pseud]. Bost., Lee & Shepard.

Master of Magicians. Ward, Elizabeth Stuart Phelps, and Herbert, D. D. Boston, Houghton, Mifflin & Co.

Metallurgy of steel. Howe, H: M. N. Y., Scientific Publishing Co.

Mining accidents and their prevention. Abel, Sir F: A. N. Y., The Scientific Publishing Co.

Modern American methods of copper smelting. Peters, E. D. Jr. N. Y., Scientific Publishing Co.

Modern horsemanship. \*Anderson, E: L. N. Y., G: P. Putnam's Sons.

Mortal lips; ill. by Maud Richmond. Steel. Willis. N. Y., Belford Co. (The Belford American novel ser., no. 27.)

Neesima. Joseph Hardy, see Sketch of.

Orient, see Letters from.

Origin of the Aryans. \*Taylor, J: N. Y., Scribner & Welford.

Palestine under the Moslems. \*Le Strange, Guy. Bost., Houghton, Mifflin & Co.

Peep (The) of day; or, a series of the earliest religious instruction the infant mind is capable of receiving with verses illustrative of the subject. N. Y., Ward, Lock & Co.

Personal creeds; or, how to form a working-theory of life. Smythe, Newman. N. Y., C: Scribner's Sons.

Physiognomy and Expression. \*Mantegazza, P. N. Y., Scribner & Welford.

Poems. \*Flagg, E: Octavus, D.D. N. Y., T: Whittaker.

Poems. Hay, J: Bost., Houghton, Mifflin & Co.

Poems of the turf, and other ballads. Pierce, Emmons S. Buffalo, N. Y., The Wenborne-Sumner Co.

Poetry of the anti-Jacobin. \*Edmonds C:, ed. N. Y., G: P. Putnam's Sons.

Practical decorative upholstery. Moreland, F. A. Bost., Lee & Shepard.

Practical treatise on criminal law, and procedure in criminal cases before justices of the peace and in courts of record in the State of Illinois. Moore, Ira M. Chic., Callaghan & Co.

Primer of Darwinism and organic evolution. Bergen, J. Y., Jr., and Fanny D. Bost., Lee & Shepard.

Prose dramas, authorized tr., ed. by W: Archer. In 4 v., v. 2, cont. Ghosts; an enemy to the people: The wild duck. N. Y., Scribner & Welford.

Rajah's heir (The): A novel. Phil., J. B. Lippincott Co.

Raphael; or, pages of the book of life at twenty; from the French. Lamartine, Alphonse de. Chic., A. C. McClurg & Co.

Romance at the Antipodes. Douglass, Mrs. R. Dunn. N. Y., G: P. Putnam's Sons.

Russia, its people and its literature; from the Spanish by Fanny Hale Gardner. Bazan, Emilia Pardo. Chic., A. C. McClurg & Co.

Saint Paul's vision; and other sermons; tr. by Marie Stewart. Bersier, Rev Eugene. N. Y., A. D. F. Randolph & Co.

Saltmaster of Lüneburg; from the 21st German ed., by W: H: and Elizabeth R. Winslow. Wolff, Julius. N. Y., T: Y. Crowell & Co.

Sermons: second series. \*Siddon, H. P., D.D. N. Y., T: Whittaker.

Short history of Mexico. Noll, Rev. Arthur Howard. Chic., A. C. McClurg & Co.

Silver Ores, see Lixivation of.

Sketch of the early life of Joseph Hardy Neesima; with an introd. by Philena McKeen. McKeen, Phebe Fuller. Bost., D. Lothrop Co.

Some account of Mr. Mark Beatty and his family. Scriber, Ja. Nashville, Tenn. Pub. House of the M. E. Church, South.

Stephen Vane's trust; by the author of "Frontier and City." N. Y., American Tract Soc.

Story of Russia. Morfill, W. R. N. Y., G: P. Putnam's Sons.

\*Strike (The), of the sex. N. Y., G: W. Dillingham.

Studies in the book: first series; cont. studies on the New Testament historical books, the general epistles, and the apocalypse, interleaved. \*Weidner, Revere Franklin N. Y. and Chic., Fleming Revell.

Tales of New England. Jewett, Sarah Orne. Bost., Houghton, Mifflin & Co.

**Trials of a country parson.** \*Jessopp, A: N. Y., G: P. Putnam's Sons.

**Truths to live by:** a companion to "Every-day Christian Life." \*Farrar, F: W., D. D. N. Y., T: Whittaker.

**Useful knowledge about the law for land buyers.** \*Hawley, J. G. Detroit, J. G.

**Village community;** with special reference to the origin and form of its survivals in Britain. \*Gome, G: L. N. Y., Scribner & Welford.

**War-path and Bivouac;** or, the conquest of the Sioux. \*Finerty, J: F. Chic., J: F. Finerty, 79 Dearborn St.

**When we were boys:** a novel. O'Brien, W. N. Y., Longmans, Green & Co.

**Winter holiday in summer lands.** Jackson, Julia Newell. Chic., A. C. McClurg & Co.

**With fire and sword:** an historical novel, from the Polish by Jeremiah Curtin. Sienkiewicz, Henryk. Bost., Little, Brown & Co.

**World's greatest conflict:** review of France and America, 1788 to 1800, and history of America and Europe, 1800 to 1804. Boynton, H: Bost., D. Lothrop Co.

**Youma:** a story of a West Indian Slave. Hearn, Lafcadio. N. Y., Harper.

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### Current Events.

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**Thursday, May 15th.**

House Com. on Rules places decisive vote on tariff for Wednesday, May 21.

Meeting of General Assembly of the Presbyterian Church (North) at Saratoga, N. Y., Rev. Dr. W. E. Moore, of Columbus, Ohio, chosen Moderator.

Meeting of General Assembly of the Presbyterian Church (South) at Asheville, N. C., Rev. Dr. James Park, of Knoxville, Tenn., chosen Moderator.

Secretary Tracy confirms finding of Court Martial, sentencing Commander McCalla to suspension of rank and duty for three years.

Serious disaster in mine at Ashley, Pa. Many lives lost.

Corrupt Practices Bill becomes law in N. Y.

Announcement in Parliament that treaties made by Henry M. Stanley in Africa were unauthorized.

Mr. Gladstone makes a speech opposing the Bill giving Compensation to liquor-dealers.

Trial of Major Panizza at Sofia.

Conflict between strikers and gendarmes at Bilbao, Spain.

**Friday, May 16th.**

John G. Carlisle nominated by Democratic caucus in Legislature, Ky., to succeed the late Senator Beck.

Excise Commissioners (N. Y.) indicted for misdemeanor in neglecting their duty.

Justices of Supreme Court decide that the continuance of dilatory motions by the elevated railroad in N. Y. in the damage suits will result in stopping the running of trains.

Report to General Assembly (North) shows 133 Presbyterians in favor of revision of the Confession, 66 opposed to any change, 7 declining to express an opinion, and 7 unheard from.

Alaska volcano in eruption.

The Dominion Parliament prorogued.

French Senate discuss French Treaty rights in Newfoundland.

Russian newspapers condemn Emp. William's warlike speech at Königsberg.

Brazilian Constitution to be decreed and ratified by a Constituent Assembly. City of Torusk, Western Siberia, destroyed by fire.

**Saturday, May 17th.**

\$Bill for \$300,000 for equestrian statue of General Grant, at Washington passed in Senate.

Mr. Bynum, of Ind., censured in the House for unparliamentary language in regard to Mr. Bayne, of Pa.

General Boulanger announces that the Boulangist Committee at Paris is no longer necessary.

Russia orders a large amount of ammunition in France.

Mr. Gladstone in a speech characterizes the Siberian outrages as no worse than the Irish.

Cardinal Lavigerie denies the report of his arrangement with the German East Africa Co.

**Sunday, May 18th.**

Chicago waiters threaten a strike.

U. S. Marshals fail to find Cottrell, the Mayor of Cedar Keys, Fla.

Severe powder explosion in Havana, Cuba; thirty-four persons killed and one hundred injured.

Russia renews demand for payment of Turkish indemnity. The Porte makes no response.

**Monday, May 19th.**

Ex-Alderman Barker, N. Y., sentenced for assaulting James Herman.

T. V. Powderly acquitted of charge of conspiracy.

An Intercontinental Railroad proposed to Congress in letter by Mr. Blaine.

Dressed beef Law of Minnesota declared unconstitutional.

U. S. Supreme Court decides the Fiske will case against Cornell University.

New Cabinet formed in Japan.

French capture two towns in Dahomey.

Mr. Gladstone's remarks comparing Siberian outrages to Ireland severely criticised in English press.

**Tuesday, May 20th.**

Bill to regulate State control of liquor traffic discussed in the Senate.

Kemmler case argued before U. S. Supreme Court.

Richard Vaux elected to succeed Samuel J. Randall in the House from Philadelphia.

Great damages from heavy rains in Penn., N. Y., Md. and Maine.

Strike of Chicago waiters in full force.

International Miners' Conference opens at Brussels.

Conflict between miners and troops at Pilsen, Bohemia.

Queen Isabella of Spain visits London.

English Government's treatment of socialist questions sharply criticised in House of Lords.

Mr. Parnell in a speech urges Irish voters to register.

**Wednesday, May 21st.**

McKinley Tariff Bill reported by Committee of the Whole and passed by the House, yeas 162, nays 142.

Large sums of money found on the Cronin prisoners at Joliet, Ill.

Eyraud, the Paris murderer captured at Havana.

Conflict between strikers and soldiers in Italy.

Duke and Duchess of Connaught arrive at Victoria, B. C.

Dinner to Stanley by London Chamber of Commerce.

**Thursday, May 22d.**

Special reception by President to the delegates to the National Conference of Charities and Corrections.

Republican National Committee called to meet at Washington, May 27.

Citizens of Cedar Keys, Fla., flee from fear of return of Mayor Cottrell.

State Senator E. F. McDonald, of N. J., loses his seat.

Conversion of the Egyptian debt completed.

President Carnot commences tour of Eastern France.

French Government asks for extradition of Eyraud.

Mr. Gladstone declares that the Compensation Bill has largely increased the value of licenses in England.

Wife and daughter of dragoman of Russian Legation at Constantinople assaulted by Turkish officer and students.

**Friday, May 23d.**

McKinley Tariff Bill introduced in the Senate.

Hennepin Canal decided not to rightly belong to the River and Harbor bill.

Speech of John S. Clarkson at Boston attacking Civil Service Reform.

Application for writ of error in Kemmler case denied.

Revenue cutter McLane ordered to remain at Cedar Keys.

Annual meeting of Am. Bap. Miss'y Union at Chicago.

George H. Pell found guilty of grand larceny for robbing Lenox Hill (N. Y.) Bank.

Death of Fletcher Harper of Harper Bros.

Filibustering expedition to take Lower California excites alarm in Mexico.

U. S. Ship Pensacola returns from East Africa eclipse expedition.

Additional reports of famine in the Soudan.

Commission of inquiry to visit Alaska seal fisheries in the summer.

President Kruger of South African Republic resigns.

International Miners' Conference discusses state intervention to control the length of the working day.

Commencement of a Railway from Vladikaokas (Caucasus) to Tiflis.

**Saturday, May 24th.**

Naval Appropriation and River and Harbor bills discussed in Congress.

Committee appointed at Presbyt. Gen. Assembly to nominate Com. on Revision.

Yale University Boat Club win race with Atlanta Boat Club.

A naturalized American citizen who had been imprisoned in Russia for thirteen months returned, released only on demand of U. S. Govt.

Attempt to blow up Haymarket Monument in Chicago with dynamite.

Negotiations between England and Germany in regard to territory in East Africa stopped by Lord Salisbury.

Rooms of American Art Association in Paris opened.

Inundation of a town in Morocco.

**Sunday, May 25th.**

Meeting of Brotherhood of Locomotive Engineers at New Haven, Ct., addressed by Chauncey M. Depew.

Explosion of dynamite in a storm in Ohio.

Earthquake in Mohawk Valley, N. Y.

Nomination of General di Mirabel as Chief of the General Staff of the French army—approved by all parties.

A Nationalist meeting held at Tipperary despite the prohibition of the Govt.

The Dominion Govt. informs Canadian sealers that in case of arrest by U. S. ships they cannot be protected.

**Monday, May 26th.**

Mr. Carlisle sworn in as Senator from Kentucky.

Mr. Blair's Bill asking Great Britain to disarm her naval and military forces in the Western Hemisphere defeated.

Appointment of Committees of Revision and a Consensus Creed in General Assembly at Saratoga.

News received of death of Frank L. James by an elephant in Western Africa.

Indictments found against 68 election officers in Jersey City.

Carpenters in Chicago bring charges against contractors of using alien labor.

Mr. Stanley replies sharply to Lord Salisbury's statements in regard to Africa.

Protest by Newfoundland Government against French encroachments.

Christians in Crete appeal against the Turks.